

The American Missionary

L. LOOMIS, D.D., *Managing Editor*

S. E. QUIN, *Business Manager*

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DO YOU WANT TO KNOW?

THERE is running in New York City at the present writing a rather remarkable drama called "Rain," remarkable not only for the absorbing interest it holds, but also for the excellence of the acting. One of the leading characters is a missionary, a very disagreeable sort of person. Hard, unyielding, unlovable, he judges and punishes with merciless severity, until, in the end, the rigorous inhibitions behind which his real ego has sheltered for years are swept aside and he goes down to a disgraceful death. The character may have been taken from life; we do not know. But if this be true, we do know that he is an individual missionary, not a type, although he certainly typifies the humorless, creed-bound ecclesiastic the stage and current fiction have so often presented to the public.

In the pages of THE AMERICAN MISSIONARY we bring to your attention some real missionaries, the unheralded but truly heroic men and women who are taking to every corner of our great country all the precious gifts the Pilgrim Faith has to offer, and who by their self-sacrificing services are making the United States and its dependencies truly Christian. Isn't it worth while becoming acquainted with them and the work they are doing on Ellis Island, in our crowded cities and the great unchurched areas of the West, in Porto Rico and the Hawaiian Islands, among the neglected white people of the southern mountains, the Negroes, North and South, and the Japanese on our Pacific Coast?

Congregationalists this year have undertaken to raise five million dollars for missions. Don't you want to know why so large an amount is needed, where and how it will be expended, and what you may expect it to accomplish? THE AMERICAN MISSIONARY will give you all this information and much more, presented in as readable and interesting fashion as we know how to do it.

In 1922 we tried very hard continually to improve the magazine and to increase its effectiveness. Judging from the many pleasant things that have been said and written to us our efforts have evidently met with some degree of success. For 1923 we are planning even better and bigger things. That is our part. Yours is to help by increasing our circulation.

If the work of your Homeland Societies is to be effective it must be known, and for this there is no better medium than THE AMERICAN MISSIONARY, the mouthpiece of the societies. Your duty is clear; if you know a single Congregational home that is without this magazine, see that the family learns at once of the inspirational and interesting messages they are now missing. Loyalty to your friends as well as to the cause of home missions suggests that you do all you can to help our efforts to double the circulation in the year 1923.

THE COMMISSION ON MISSIONS

"One Word More"

THE fact that this issue of *THE AMERICAN MISSIONARY* will come to past and other church leaders just before the time set for their Every Member Canvass has suggested the topic as indicated above. The further fact that the words in which the subject of this article is stated were employed by a great poet to place at the head of a poem expressive of an overflowing love for his poet wife will suggest the leading thought that is offered for serious consideration at this time.

The Taj Mahal

When the great Mogul Emperor, Shah Jehan, lost his favorite wife, he caused to be erected in her memory what is generally regarded as the most beautiful temple in the world,—“because he loved her so.” This noted mausoleum has been standing at Agra, India, for nearly three hundred years as a costly, impressive and surpassingly beautiful testimonial of what love can do when once it has been awakened and comes to a full realization of its debt to the person for whom it is entertained. A love like the love of the Shah Jehan is stronger than death. Many waters of affliction cannot quench it; neither can the flood of years drown it. Such a love never comes in the garb of a mendicant, begging for recognition. Rather does it come as a sovereign, issuing an authoritative as well as a winsome call which those who answer will never regard as adequately met unless they give of their best. They could never allow themselves to make a farce of one of life's greatest privileges by giving less than their best or by doing that which meant for them no essential outlay or sacrifice.

Jacob and Rachel

Jacob served Laban seven years for Rachel and they seemed to him but a few days for the love he had for her. Then, on account of the cruel deception of Laban, Jacob was willing to serve seven years more in order that he might take Rachel to be his wife. That the price paid was never for a moment regretted is made obvious in the words which Israel is reported to have spoken as he summed up for the benefit of his children and his descendants the record of his life: “God Almighty appeared to me at Luz in the land of Canaan. . . . And as for me, when I came from Paddan, Rachel died in my sorrow in the land of Canaan; and I buried her there in the way to Ephrath (the same as Bethlehem)”. Beecher said that there were three eras in Jacob's life: God, Love, Grief. Rachel was the background of two of these eras.

A Great Love Greatly Expressed

“She loved much.” This comment was made by the Master concerning one who gave abundant and indubitable outward evidence of a great love which was the inevitable outcome of a just appreciation of what the gospel of divine love meant to her. That her love did not issue in the gift of any material substance is not to say that such a gift would not have been made if it had been the one which the circumstances suggested and if it had been in the power of the one who loved much to bestow it.

We Can If We Care

All of which is capable of being applied to the situation with regard to the Every Member Canvass and the raising by each church of its share of the missionary apportionment of \$5,000,000.

The Haystack Band coined the expression "We Can If We Will," which, in the estimation of some of our people has been greatly overworked. But is there any impropriety or any untruthfulness in the assertion *We Can If We Care?* The instances that have been given show us what real love can and will accomplish when it is given an adequate opportunity to express itself in material terms. The reason why so many churches and individuals are slow to respond to the tremendous appeal for the world's need as comprehended by the missionary work of our denomination cannot be because of the inadequate resources with which our people are favored. Roger W. Babson estimates that the income of Congregationalists in normal times is two billion dollars a year. His figures have been challenged, and, while he admits that they represent "purely an estimate, and I will not dispute the estimate given by anyone else," yet he holds to them and declares that they represent his best judgment. Does anyone doubt that we as Congregationalists are able to devote such a fractional part of this amazing sum to missions as \$5,000,000? Can anyone deny that we will devote that amount **if we care?**

Would it be unjust or unfair to suggest that the attitude which is satisfied with a meagre response or with no response at all can only be accounted for by the fact that love which suffereth long and is kind, which beareth all things, endureth all things, which is greater than faith or hope,—“the greatest thing in the world,” and which found its perfect and consummate expression in the gift of the Son of God for the salvation of mankind, has not come to its own in the hearts of Christian disciples?

**MEMBERSHIP CONTRIBUTING TO APPORTIONMENT**

A STUDY of one of the strongest associations in New England has revealed interesting data concerning the percentage of membership in the churches contributing anything on the missionary apportionment. The association in question has forty-six churches. The total number reporting, in answer to inquiry, was thirty-eight churches. Nine of these thirty-eight could not tell how many of the members gave to Congregational benevolences. Three churches have one fund from which benevolent contributions are voted. Twenty-six churches, which represent 78 per cent of the membership of the association, report the number of members contributing to the apportionment. A summary of these reports is as follows: Total resident membership, 7,958. Members contributing regularly on the Apportionment 2,586, or 32 per cent.

Deducting from the twenty-six churches with their membership four churches which report over 60 per cent of their resident members as contributing to the apportionment, we have the following: Total resident membership of the twenty-two churches, 5,929. Members contributing regularly on the apportionment, 1,244, or 21 per cent.

Does this study and do these statistics suggest to other associations, and particularly to the pastors of some of our churches, one reason why we have fallen so far short of the \$5,000,000 apportionment in the past? Do they point the way whereby a much larger amount than has been contributed in the past, may be assured for the year 1923? If the percentage of our total membership contributing to the apportionment could be increased to 58 (the percentage of the \$5,000,000 raised in 1921), would we be far short of the full amount sought?—J. E. McC.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

Congregational Handbook Announcement

By Charles Emerson Burton, D. D.

THE *Congregational Handbook* now in the hands of all pastors, is issued under the imprint of the National Council, the Commission on Evangelism and Devotional Life serving as distributors. This compact manual is designed to be placed in the hands of every member of the church.

In this little book is a guide for devotional life, for the individual, the family and for group meetings; also Sunday School, Christian Endeavor and mid-week meeting topics. The prayer meeting topics will be treated weekly in *The Congregationalist*. During Lent the Fellowship of Prayer will deal with the subjects in this Handbook for that period.

Concise information is given regarding the Congregational churches. This covers faith, polity, organization, history, condensed statistics, actions of the National Council, benevolent work and denominational projects. Directories of the state and national offices, with the names of responsible officials, together with a list of publications, are valuable to every church member, and especially to church officers.

The suggested Program for the Local Church is intended to help pastors and church officers arrange a systematic plan of work under which all the forces of the church will be marshalled for doing whatever needs to be done. This must be adapted to the local community, but the fact that helps provided by national commissions, state offices, etc., are timed to the schedule suggested here makes it especially valuable.

It is advised that a supply be ordered in time for distribution in December, and that the membership of the church be urged to unite in daily devotions in which they will have fellowship with thousands of their fellow Congregationalists. The booklet is issued as a service to the churches by the Council without profit, but with the hope that the cost may be nearly if not wholly covered. It is suggested that where the church budget does not provide for such items, a satisfactory way of meeting the cost is to place the books at the door, ask people to take them and leave five cents to cover the cost.



OUTLINE OF WORK

By Frederick L. Fagley

THE work of the Commission on Evangelism and Devotional Life paragraphs itself in four ways:

First, it seeks to assist pastors of all our churches in recruiting men and women for church membership. To do this, the Commission promotes an all-the-year-round program of church work, beginning in the fall and carrying through to Easter.

During the four years the Commission has been actively at work, the number of pastors who have adopted in whole or in part the program the Commission recommends, has increased from approximately 250 the first year to 2,300 last year. The results of this are seen most in the growing spirit of opti-

mism among our pastors and a feeling which is voiced continually—that the *unity of our denomination is being built up around a spiritual appeal*. Perhaps as one indication of this growing interest on the part of pastors in constructive work is that the number admitted on confession of faith in 1921 was approximately 6,000 more than the usual number of accessions. This contributed, of course, to the net gain of our churches, which was for 1921 the largest in our history.

The second object of the work of the Commission is to assist the churches throughout the country in methods of conserving the membership. It is the testimony of pastors that the plans outlined by this Commission for keeping alive the interest of the members in the work of their own church have been helpful. Each year the Commission has sought to have the names and addresses of absentee members out of touch with the local church sent to this office that they might be sent to the churches in the community where these absentees now live, with the expectation that the pastor in each community would hunt up these people and enlist them in the worship and service of their own church. Many churches have cooperated in this plan and, perhaps as a result of this, at least in some measure, the losses of our denomination through revision of the roll decreased during 1921 approximately 10,000 over the loss from this source in years gone by. This, of course, added to the net increase in membership.

The third line of activity of the Commission is in supplying helpful literature to pastors for the work of their own churches. For the year ending March 31, 1922, the circulation was practically one million pieces of literature.

The total receipts from the sale of literature for the year were \$10,509.62, while the printing and postage expenses amounted to \$11,664.50. This does not include the cost of the overhead which is approximately \$500 for the year. Through this literature we are able to help approximately 3,000 ministers.

The fourth line of activity of the Commission is the supplying of speakers on evangelism and related themes to churches, associations, conferences and retreats. The secretary spends such time as is possible in this work. The Chairman of the Commission has visited many associations, and other members of the Commission and some pastors have been willing to help in carrying the message to ministers and churches. From sixty to a hundred meetings are attended each year by a representative of the Commission. This feature of the work receives continuous commendation from pastors and should be extended.

For the present year it is proposed that the work of the Commission continue along the same lines as in the past, with the hope that these features may be added to the program:

(1) Some method to be devised whereby more of the weak and struggling churches which cannot pay for their literature may be supplied at a fraction of the cost.

(2) That our Seminaries shall be visited by representatives of the Commission to present plans of practical evangelism.

(3) That we may be able to strengthen the work of interesting absentees.

(4) That we be able to give additional attention to the young men coming into our ministry from business. These average about 100 per year. That these men may be able to do effective work, a careful program of cultivating interest in all our denominational enterprises should be worked out and carried through.

In all this work the Commission seeks primarily to strengthen the bond of fellowship and service, uniting our churches to our common ideals and to our common enterprises, and upon the effectiveness of the work of this Commission in developing the *spiritual resources* depends in part, in the last analysis, the future of our denominational agencies, which are requiring ever increasing *financial resources*.

THE PASTORS' SECTION

Thoughts Regarding One's Own Work

By Wilfred A. Rowell, D. D., Hinsdale, Illinois

ONE of the chief sources of inspiration and success for the pastor is his own attitude toward his work. A large part of the pastor's hope and optimism must come from his own thoughts. There are four lines of thinking that are especially encouraging and power-producing.

1. The conception of the ministry as chiefly a seed-sowing task. The pastor's parable in the New Testament is "The Parable of the Sower." Every pastor ought to know it by heart and repeat it to himself as he walks to his daily duties. The great task of the pastor is by word, deed and thought to sow the seeds of truth and love. In so doing he is one of the indispensable links in the chain of eternal creative forces.

The farmer's task is to cultivate the soil and sow the seed. He did not make either the soil or the seed. He has no control over the nourishing and developing forces of rain and sunshine. At best he can only be a cooperator with nature in the process of growth. The pastor, likewise, is one of the indispensable agencies that is a part of the mighty cosmic forces for the development of spiritual life. He did not make human nature, or the Church; he can only try to analyze, understand and cultivate the elements God has given into his hand. At the same time, mighty spiritual forces over which he has no control are working all the time to bring about right results.

Because of these truths the wise pastor is going to do his chief work in the only natural season for it. The Springtime of Life is the seed-sowing time. The work with the children and youth is of supreme importance. If anyone needed any proof of the increasing power and wisdom of the Christian Church as a whole, he would only need to see and realize the awakening of the Church to this fact. Religious Education of the Young is the watchword of the modern progressive Church.

2. Another helpful meditation on the work of the ministry is the old truth, often forgotten, that growth takes time. This thought is especially needful in an age which is seeking to beat time by speed. The temper of our times is to do things fast and furiously; travel fast, get rich quick, succeed in a hurry. It is inevitable, I suppose, that this spirit should have a large influence in the church. But the resulting actions are disastrous to the very things we are after. Too many of our church methods and aims are of the get-there-quickly variety. I am convinced that the Kingdom of God would be helped to come with sureness and even with more swiftness, if the pastor planned the major part of his work with the idea of getting results in ten or twenty years.

The pastor and his work pertain to the nature of the cosmic processes like those that make worlds, planets and mountain ranges. The new realization of this hour is that as a human race we have scarcely begun to be either civilized or educated. We are still in the childhood of our racial age. However disappointing or humiliating this revelation may be, it is also an inspiring thought, that from cosmic and racial viewpoints these are golden days for making the right beginnings.

3. It is helpful to a minister to look on his work as a game. Does this seem a light way to regard the most serious of all callings? Not at all. When

Jesus told Simon Peter that, "from henceforth thou shalt catch men," he was not only likening his new calling to the old one, he was telling Peter that the new work was real sport!

Every fisherman knows that the real knack in fishing is not in pulling fish out of the stream but in understanding the nature of fish. The one great lack in the pictures of Jesus in the Gospels is the almost total neglect of the high-hearted, happy zest of Jesus in his work. The biographers of Jesus lived in a day when religion was serious business and the tragedy of redemption threw a cloud over the buoyant side of Jesus' life and so they missed the sense of the real pleasure that Jesus had in doing his work with people.

Before a minister can do people any lasting good he must understand them. How to understand people is the most difficult, most exhilarating, most interesting game in the world! In dealing with people, the usual effect upon us is to make us sorry, impatient, indignant, sometimes angry at their ignorance, folly and sin. It is so easy to miss the sport of trying to understand. Some people we can never understand, so sometimes we have to learn to be good losers and pass the challenge on to somebody else. To regard one's work for the Kingdom as a game is to make it daily not a task but an exhilarating, self-recreative activity of the soul!

4. The Christian minister has the unique ability to get a right perspective on life. The nature of his work gives him the viewpoint of eternity. The poet said, "Youth sees but half." In those words he expressed a poetic optimism of judgment. In fact, age scarcely sees half and youth sees little beyond today. The pastor as a man of God, not only has the duty to minister of the love and comfort of God to men, he has also the high privilege of helping men to see their daily life in the light of eternity.

Most of the people with whom the pastor works are troubled and distressed over affairs that will not matter a year hence. The affairs of men's lives fall into a distressing mess largely because men do not know how to look at the problems of their life from the viewpoint of the Holy Angels. He was a wise old sage who looked at every distress of his life with the remark, "This too will pass away." When Dante went on his celestial journey among the stars he came at length to the planet Mars. There he stopped and took a long, long look back at that speck in the distance from whence he had come. He spoke of the Earth as, "That little threshing floor we grow so fierce about." Most if not all, of the human discords appeared to be caused by wrangling of petty people over insignificant things.

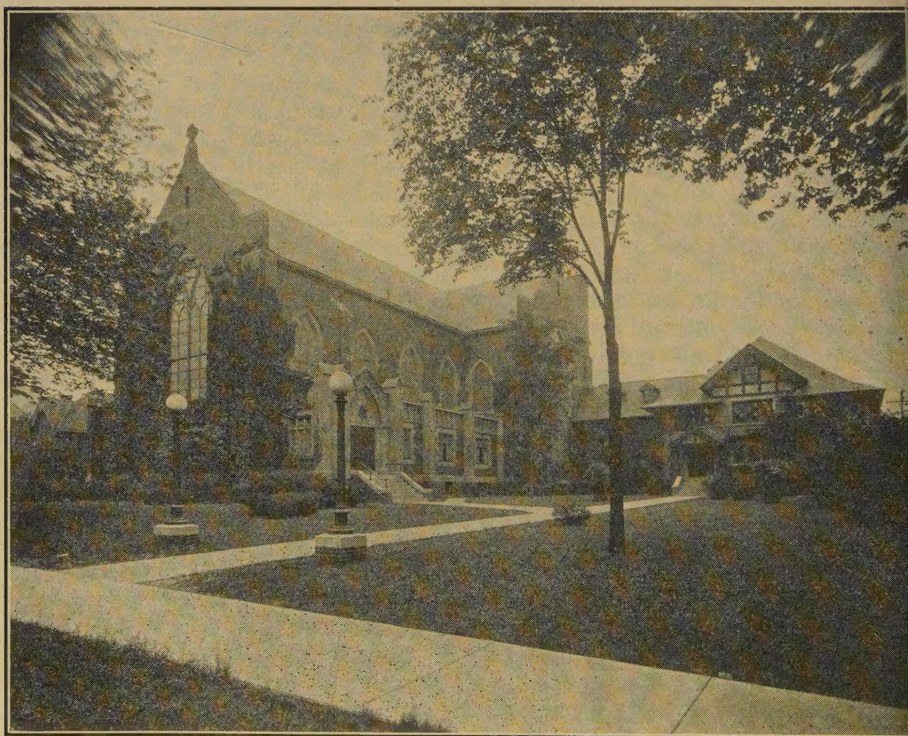
When Enoch walked with God, I suspect that the nearest his own mind came to a realization of that unseen yet inspiring companionship, was the sense he had that he was trying to see life as God saw it. Surely every man who looks on life from the Eternal viewpoint will make the impression upon the people of his age as one "who walks with God."

A CORRECTION—A number of correspondents have kindly called our attention to an error in the account of Howard A. Walter, the author of the noble little poem entitled "My Creed" which we printed in our October issue. Mr. Walter was not, it seems, an Englishman, as we stated (following the *Monday Club Sermons for 1922*) but was born in New Britain, Connecticut, was a graduate of Princeton University and Hartford Seminary. For two years he was assistant minister at Asylum Hill Congregational Church of Hartford. He became a missionary in India and died as the result of influenza in Lahore in 1918. A tablet to his memory was recently unveiled in the Hartford Theological Seminary. We are glad to claim so fine a fellow and so true a poet as an American and a Congregationalist.—*Managing Editor.*

THE AMERICAN MISSIONARY ASSOCIATION

AT the concert of prayer for the Association, its work and workers during the meetings at Detroit, many hearts were touched by the fact that corresponding services were being held in every section of our work and that responses to the call for prayer everywhere tell of the joy and gratitude of those who are engaged in it as well as of those who have been aided by it. We had not then received a response from distant Porto Rico. It now comes to us in these words:

Our twelve Congregational Churches in Porto Rico, with nearly a thousand members and two more congregations about to organize, will pray with you on the evening of November 8. The American representatives from the States in the Church, Educational and Medical departments of our Porto Rican Work will also get together for that evening of Prayer and Thanksgiving so that "Our Supplications and Thanksgivings may blend as one while we confess our dependence upon God and acknowledge the gracious leading of his providence towards the people whose interests call us together."



NORTH WOODWARD AVENUE CONGREGATIONAL CHURCH, DETROIT, AT WHICH WAS HELD THE SEVENTY-SIXTH ANNUAL MEETING.



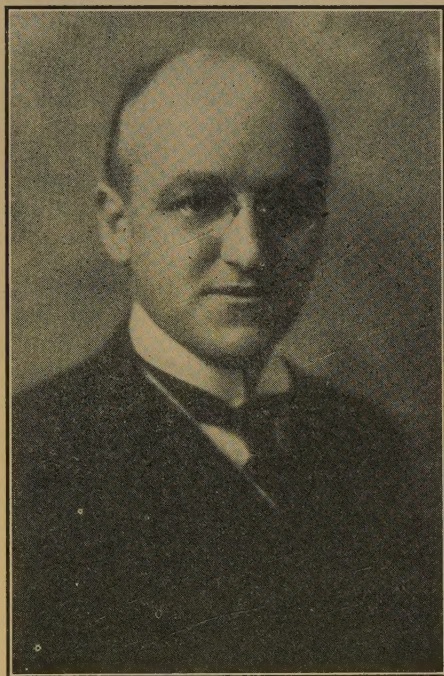
The Seventy-sixth Annual Meeting of the Association

THE Seventy-sixth Annual Meeting of The American Missionary Association at the North Woodward Avenue Congregational Church, Detroit, Michigan, realized its promises and hopes in its series of meetings beginning Wednesday, November 8, and closing with glorious addresses to a large and delighted congregation on the evening of Thursday, the 14th.

On Wednesday, our honored President (welcomed back to his native land after traversing a good part of the earth) opened the service in his own happy and inimitable way. Dr. Southerland gave a generous welcome in behalf of the state (and Michigan has lots of Congregational heaven in its hospitality to our work), and Dr. Atkins of the First Church would have made us all glad that we had come to Detroit even if we had adjourned after his address, overflowing with humor and brotherly kindness and the charm of his own choice expression.

The report of Treasurer Gaylord did not exhibit a balance in the receipts of the year beyond the all-demanding expenditures, but in a year when the elections show that times are not as comfortable as they used to be (and as they never were) the report did not partake of the sense of discouragement that many pessimistic souls seem to cherish and so help to make.

THE ANNUAL SURVEY of the Chairman of the Executive Committee was



REV. CHARLES B. EMERSON, PASTOR
NORTH CONGREGATIONAL CHURCH.

in his best vein, informing, complete and alive.

"A SURVEY OF THE FIELD," the secretarial address of Secretary Brownlee, was admirable and exactly what a secretarial paper ought to be—simple, clear, informing, convincing, and at the same time glowing with optimism.

Our schools, he tells us, are all in excellent condition; we have never had a finer staff of teachers or more

harmonious cooperation among them than is reported on all sides. Nearly every school is full to overflowing; there is a steady improvement in the quality as well as the number of students. Our graduates are in great demand; at no time has our work been more important or more greatly needed. We are growing in the esteem of the best white people in the south. As to the physical condition of our plant, he was able to report that in a few instances we have managed to replace outworn and dilapidated buildings by new ones. In other cases important repairs have been made, so that upon the whole there is a decided improvement in the situation. The problem of adequate school buildings and equipment is, however, one of the most difficult that we have to face. Our churches are prosperous and show remarkable progress in the spirit of self-reliance and missionary zeal.

This was followed by a CONCERT OF PRAYER according to time-honored custom, which was led by Dr. Beard. He said it had been the custom from its earliest years for the Association to invite all its institutions to unite with us at the Annual Meeting in a like service on that day. He had received greetings from more than twenty-five schools and churches of the Association, assuring him that they would be holding meetings for thanksgiving and prayer at the time (or as nearly as might be) when The American Missionary Association was engaged in the same happy privilege. The service was happy and uplifting. In memory of Dr. Cyrus Northrop, a long time active friend of the Association and four years its President, Dr. Beard, who was a classmate at college, paid a loving tribute.

The address or Dr. WILL ALEXANDER upon Inter-Racial Cooperation was one of the great utterances of the entire session. No characterization of it could satisfy our readers. It will therefore be published in its completeness in our next issue.

It was especially felicitous that DR. NEHEMIAH BOYNTON should have presided at this meeting and been one of its chief speakers. Although upwards of seventeen years have elapsed since Brooklyn lured him from Detroit, that city is still fragrant with his memory and full of his friends. These came out in great numbers to hear and to greet him indeed the church in which the meeting was held is in a peculiar sense his child, for it was at Dr. Boynton's suggestion and urgent request that some two hundred or fifty of his best people cut themselves off from the First Church and from his pastoral care that they might found this enterprise on North Woodward Avenue. The beautiful communion table, which stands in the chancel, commemorates this fact and bears his name.

Dr. Boynton was true to form; his unique gifts as a presiding officer, the well-known grace, the charm, the wit, the wisdom and the abundant kindness were never more in evidence. But when he came to speak on Wednesday night a new note of power and of earnest, passionate eloquence was revealed as he pointed out the deadly work of hatred and suspicion between races and nations and pleaded for a fuller measure of the spirit of genuine brotherhood between man and man which is the very essence of Christianity.

Thursday morning greeted us with fine weather and a grateful companion listened first to an authority upon "ORIENTALS" in the experience and knowledge of District Secretary Hiram of California, which was followed by a vivid and greatly interesting account of PORTO RICAN LIFE AND NEEDS by Dr. Harry C. Yorke who told of the distressing situation of womankind in Porto Rico, of the sore need of just such service as being rendered by BLANCHE KELLOGG INSTITUTE; of the valuable and important influence of its graduates in their communities; of the eagerne

with which the choicest young women from all Protestant churches on the island are seeking its advantages, and of the inadequacy of dormitory accommodations which limits the number of students to twenty-seven when many times that number are pressing for admission.

"CHRISTIAN EDUCATION IN CONTACT WITH MORMONISM" had a wise exponent in Rev. George A. Downey, who, in his many years of life among that deluded people, was competent to say, "*Omnium quorum vidi et magna pars fui.*" We can but briefly characterize his interesting address. He said, "Nine years of residence in one of the strongholds of Mormonism have given me three impressions: One, of their friendly and neighborly qualities. Next, their blind devotion to their creeds and delusions. Three, their ignorance. Real scholarship and scientific facts are ignored in the propagation of their faith. Their preaching is dogmatic, assertive, vociferous, and extravagant in its claims. They are trying to harmonize their creed with Christianity, but they cannot do so because their creed is based on falsehood and fraud. However, they are using more real Christian hymns, and are talking less of Smith as a prophet. The work of a Congregationalist in northeastern Utah at Vernal was entered upon a little less than twenty years ago. Then the Mormon church had full swing in a country isolated by many miles of desert from the nearest railroad.

"WILCOX ACADEMY was started in the lower grades at first, and within four years advanced to high school work, the first school in the entire county with such a course. Many Mormons have sent their children from the first. The attendance now ranges from seventy-five to eighty pupils. It can readily be seen what such a school can do in presenting and teaching the truth (new to them) in contrast with their views and in furnishing Christian ideals. The

presence of a Christian school in a Mormon community is not only an attraction and privilege for Gentile families, but in this way becomes a center for counteracting the Mormon faith. There are many instances where young people have been practically lost to Mormonism through Wilcox Academy, some leaving Utah to attend Christian colleges out of the state. So this school is doing more in helping to solve the problems of Christianity than some churches. It is being done quietly, persistently, intelligently, efficiently and surely."

"LINCOLN ACADEMY SERVING THE NEGRO" was the subject of the address of Principal Walter Edward Ricks. He said, "Lincoln Academy, located in one of the most backward communities of North Carolina. People in the North and Eastern states cannot realize what this statement means, but the ignorance and backwardness have felt the influence of this school in many ways. Not long ago, I chanced to enter a little store in the community of one of the white people. Eight people were there. One of the eight had received a telegram, which no one of the eight could read. This could hardly have happened among the Negroes in this community, for Lincoln Academy, now in its thirty-fourth year, has let in the light, and the colored people of that region have seen it and rejoiced in it. The work of our graduates and former students throughout the western part of North Carolina and in the near-by South Carolina has been great in enlightenment and uplift. The pupils have gone forth from this to the higher institutions like Fisk and Harvard, and have been rendering good services for their people. In their number are school supervisors, and in the professions at least one surgeon who has much more than a local reputation. There are hospital nurses and social workers and teachers of high repute in training schools. Lincoln Academy has a right to be elated over its past accomplishments,

but its present needs are very great and the reasons are very pressing to make it a first class rural high school where boys and girls can be thoroughly prepared for the ordinary duties of life. Notice that this school holds undisputed educational sway over an area of approximately two hundred square miles, and offers the only opportunity for boys and girls to get such an education as it affords. More than this, for ten years it has been for the colored Y. M. C. A. their place of conference in the summer vacation time, and has been and is what Northfield has meant to those who congregate there. A great blessing has followed these conferences. More than one or two have gotten their vision of Africa's call for missionaries, and have obeyed the call, and others have heard and accepted the challenge to the Christian ministry. We count it an honor to be the home of such religious and educational conferences for our people. So we work on in gladness and in hope."

On Thursday afternoon Rev. Francis Frazier, a great upstanding figure of a man, an Indian, with rugged face and dark hair, speaking in the tongue of the Dakotas, said, as interpreted by his son, Philip, an Oberlin graduate and a student in Garrett Biblical Institute, "I am here to thank you for my people in lifting us out of darkness and giving us right ideas of Christian faith of living and of citizenship." It was intensely interesting.

He was followed by Dr. James P. O'Brien, the newly appointed President of Straight, who earnestly spoke of the city of New Orleans, its past and its future, its great Negro population—their needs, hopes and aspirations—of what Straight means to them and of his plans and ideals for the future.

Mrs. Charlotte Hawkins Brown, Principal of Alice Freeman Palmer Memorial Institute, in an address of thrilling interest, spoke for the women of her race. She told of the

bitter things they suffer, the obloquy and suspicion of caste that are heaped upon them and of their hopes and aspirations.

Mrs. Brown holds an important place as a representative colored woman on the Commission on Inter-Racial Cooperation, which is doing a significant work at the present hour in the line of race conciliation throughout the South. It gratified us to be told that a very large proportion of the colored members of the Inter-Racial Committees which are established in eight hundred different cities and town of the South, are products of our A. M. A. schools. It was encouraging also to hear from her lips that one million and a half white women in the South are banded together against the crime of lynching for any cause.

The strong address of Rev. William E. Gilroy, D. D., Editor-in-Chief of *The Congregationalist*, Thursday evening, on the A. M. A. came through the eyes of a new observer. Referring to his trip through the South for the purpose of becoming acquainted with the work of the A. M. A. and the general conditions, Dr. Gilroy stated that his conclusions were entirely his own. Dr. Cady had proven invaluable as a conductor and companion, but he had not sought in any way to influence the speaker's judgment, and he had afforded the latter full opportunity to observe for himself. Dr. Gilroy also stated that while he had come to some very definite opinions, he recognized that no man could know the South after a brief tour and he did not wish to be understood as assuming any dogmatic or know-it-all attitude. He had been for many years in deep sympathy with the work of the A. M. A., but it had been sympathy of heart rather than of head. What he had seen in the South had intensified this sympathy and made it intelligent. He had come back a profound believer in the necessity and value of the work of the A. M.

A., and he also had been profoundly impressed with the way in which the work was being accomplished with a keen sense of economy in the adaptation of means to needs. The spirit of the founders, he declared had been that of heroism and vision, but with this had been blended great sanity. The atmosphere in which the early A. M. A. workers had labored was not favorable to fanaticism, and from their activities had been born patient, quiet and noble faith. They were in the deepest sense educators and education was the fold alike of indifference and of fanaticism. Their successors were manifesting the same spirit. He had repeatedly remarked to Dr. Cady that much of the work seemed to depend upon the personnel of the workers and he had found almost everywhere among these workers consecration to their work and happiness in its accomplishment. He had asked young women in isolated fields whether they did not sometimes become lonesome, and they had assured him that they were "too busy to become lonesome."

He had been deeply impressed with the spirit of teaching and with its effects. The fine discipline in the schools was the more remarkable, for it seemed to be the discipline of daily education and training rather than that of mere control and restraint. One was impressed with the freedom and initiative that were being developed in the pupils; also he had found that the remarkable evidences of the spirit of service which the white workers going to the South were themselves displaying were becoming one of the greatest manifestations of their teaching. Everywhere he found the noblest types of Negro graduates from A. M. A. schools, impressed with the ideal of service and devoting their lives to the further uplifting of their own race. He had found in these A. M. A. schools, lessons in homespun. Never had he seen so little being made to go a long way, and the outstanding impression of

all was possibly that of the remarkable use that was being made of entirely inadequate equipment. Fervor for real results was accomplishing much, even with inferior tools.

In conclusion, Dr. Gilroy stressed the fact that the A. M. A. work thus far was only a promise. The fringe only had been touched. We must remember that there were many Souths, both as regards to territory and as regards the condition of southern sentiment. No sweeping generalization could be made, but the A. M. A. had a great work to do not only in the necessary uplift of the Negro, but in promoting contact between the white and Negro people and in promoting the wholesome contact between the better types of white people in the North and South. He had been very strongly impressed with the quality of much of the white leadership that is developing in the South and he felt that the greatest need of our Congregationalism was to develop a Congregational sentiment and activity in the South worthy of this new spirit among the southern white leaders who were catching a new vision. Dr. Gilroy believed that much of this new vision in the South was directly traceable to the spirit and work of the A. M. A. which was bearing fruit after many years of suspicion and persecution.

We wish that we could give an abstract, if no more, of the inspiring address of DR. HUGET, a former greatly beloved pastor of the First Church of Detroit. In "The Spirit at the Heart of All Endeavor," Dr. Huget eloquently set forth and made emphatic the secret of whatever successes in gospel work the A. M. A. has had in the past and the foundation of all of its faith and hopes for the future.

The program was well made and carried out. The selection of speakers proved to be felicitous, and the hospitality of the church and honored and beloved pastor have left indelible memories on the part of all those who shared in this happy convocation.

Jailbirds

"COME with me this morning," said the doctor.

"Whither?" said I.

"To jail," he answered.

"Anywhere, in such company!" I replied.

As we walked down Humacao street under swaying palms, past charming little villas, grounds and porches aflame with tropical flowers, he explained his errand. "It is a part of my business to visit the place two or three times a week, to prescribe for prisoners 'under the weather' and to look out for general sanitary conditions.

A grim, forbidding building it is, lifting its high shoulders awkwardly amid the pretty cottages. As we approached the portal, a Negro—large, lithe and black as a coal—greeting us

with a grin, leaped to his feet from a group of loiterers with whom he was seated, produced a huge key and unlocked for us the ponderous prison doors. Entering, we straightway found ourselves in the presence of the prisoners, a hundred or more of them. A bare, paved court, lay open to the sky, surrounded by a covered porch which was a step or two higher than the central pavement. Upon this porch and the gallery above it, fronted the cells, dormitories and other apartments of the prison; everything except the main gates appeared to be wide open, while the inmates, sitting in a group upon the steps and leaning against the walls and pillars, were listening to a man who read aloud to

them from a book—some story I judged.

The doctor quickly interviewed his patients—only two or three in number—and these not seriously ill; then under the guidance of the "trusty" who had admitted us, we looked about the place. Not much to see. Only a few rude carvings and some pitiful lace work, wrought by the clumsy fingers of the men. Among other things he showed us a curious musical instrument, roughly made—three stringed—and belonging to the general genus of the mandolin. For the

sake of saying something agreeable, I observed to the "trusty" that I should like to hear it played. At this suggestion he displayed his gleaming teeth in the broadest kind of a smile, motioned us to wait, ran away, and in a moment reappeared with an old guitar under his arm and bringing with him two other men. The three thereupon began a concert for our benefit, two using the instruments and the third beating upon the pavement with a pair of clappers—tom tom music, all time and no tune. At length one of the players burst into song. It was a startling, astonishing performance, half scream, half chant, in tones of shrill, piercing falsetto. As we stood watching and listening, the other prisoners gathered silently about us, a queer enough lot of rascals and vagabonds they were, barefooted, unshaved, in soiled shirts and tattered trousers, and not a guard in sight!



PRISON BUILDING, HUMACAO

tioned us to wait, ran away, and in a moment reappeared with an old guitar under his arm and bringing with him two other men. The three thereupon began a concert for our benefit, two using the instruments and the third beating upon the pavement with a pair of clappers—tom tom music, all time and no tune. At length one of the players burst into song. It was a startling, astonishing performance, half scream, half chant, in tones of shrill, piercing falsetto. As we stood watching and listening, the other prisoners gathered silently about us, a queer enough lot of rascals and vagabonds they were, barefooted, unshaved, in soiled shirts and tattered trousers, and not a guard in sight!

one of them finally touched my shoulder and pointed at something behind my back, I turned about and there were a couple of men dancing to the music; another couple and another joined them, while the circle widened to make room, until four or five couples at once were dancing barefooted upon the stone pavement—a wild fantastic dance, full of spirit and dash. The group watched them with evident delight. At the conclusion of this weird entertainment, as we turned to go, we spoke to them: "Thank you boys, you've given us a good time, thank you! Goodbye, boys, goodbye! Our smiles they understood, if not our words, and all their dirty, good-natured faces were wreathed in responsive smiles.

Before leaving the prison we went to see the warden, an intelligent,

scholarly seeming man, surrounded by books and papers. He told us gravely of his deep interest in the prisoners, his desire that their terms in his prison should be something more than mere "doing time"; he wanted every one to go out a better, more intelligent man than he entered. He spoke of his ambition to make of that institution a genuine reformatory. This was the meaning of the reading aloud to the group, which we had witnessed. Just as we were bidding him goodbye he said suddenly and with great earnestness, "I wish that you people would come down here to the prison and hold regular religious services for my men, I know you could help me—I know you could do them good!" And this from a public official in a Catholic Country.

—S. L. L.



A Statement of Facts

Beginnings

THE American Missionary Association, organized in 1846 as a protest against slavery, is the Congregational League of Pity for the backward and neglected races in America—Mountain Whites, Negroes, Indians, Mexicans, Porto Ricans, Orientals in Hawaii and United States proper.

Rising Races

The greatest single aftermath of the World War is the rising race consciousness and pride of hitherto backward and submerged peoples. Everywhere the foreign world witnesses to it. So here in America, races forgotten and neglected stand and knock at the doors of civilization for recognition of their worth and for opportunity to express and make vital that worth. This is especially true of the Negro and the Oriental. They claim the Christian estimate of personality for their own and the free access to those cultural influences which will enable them to be and give their best. To give that is the work of the Asso-

ciation and to do it in the name of Christ.

American World Brotherhood

This must begin at home. We cannot do more for the African in Africa than we are willing to do for him in America. We cannot express any higher brotherhood for the Japanese in Japan than for the Japanese in California and Hawaii. America's boasted Christian Brotherhood is meeting its acid test in the homeland.

Has the Need Grown Less With the Years?

No—rather greater. Our fathers met this challenge with great zeal and sacrifice—their children have a larger burden to bear. The Negro race has doubled; vast masses on the plantations and in the back regions are still sunk in ignorance and shiftlessness, as though just out of slavery. There is not in the world any nation (unless perhaps Russia) with so large a block of citizens so undeveloped and untouched by our American cultural influences.

Samples

Georgia has 1,200,000 Negroes and not a single public high school giving fifteen units credit; the only one is our Knox Institute in Athens.

Alabama has over 1,000,000 Negroes and only four high schools and none of them that give more than twelve units credit; your American Missionary Association has five such in that state.

Louisiana has doubled the per capita expenditure for Negro pupils and yet there are only four so called high schools in the state. New Orleans has just one giving thirteen units credit for a Negro population of 120,000.

The Christian South is making public sentiment very fast in an effort to give the Negro a fighting chance for education, and yet the following facts show how far America is short in democratic education by the differential amounts spent on the white and Negro child per capita:

States.	White Pupil.	Negro Pupil.
Alabama	\$9.41	\$1.48
Arkansas	12.95	4.59
Delaware	12.61	7.68
Florida	11.50	2.64
Georgia	9.58	1.76
Kentucky	8.13	8.53
Louisiana	13.73	1.31
Maryland	13.79	6.38
Mississippi	10.60	2.26
North Carolina	5.27	2.02
Oklahoma	14.21	9.96
South Carolina	10.00	1.44
Tennessee	8.27	4.83
Texas	10.08	5.74
Virginia	7.72	3.18

(Quoted from Jesse O. Thomas, Field Secretary of the National Urban League in the *Atlanta Independent*.)

To meet this need we have today twenty-one secondary schools.

The Higher Education

But the South cannot and probably will not place college education within reach of the Negro; this must be the work of the Christian Churches. Here are trained the real leaders—preachers, teachers, doctors, lawyers,

and they are needed more as the races rise in intelligence and therefore consciousness of both its denied opportunities and its injustices. Fifth grade graduates cannot longer teach fifth grade pupils, and so with eighth grade. Teachers able to teach, parents able intelligently to lead—higher than those led—is the demand of today. For the Negro, the Association has Fisk, Talladega, Tougaloo, Straight and Tillotson. These must receive large help to quick and adequate improvements.

The Increasing Burden of the Years

This is shown by the following table of increased expenditures during the past few years.

	1917.	1921.
Southern	\$299,395	\$553,68
Indian	31,426	43,71
Oriental	18,633	31,24
Porto Rico	17,602	33,99
Mountain Work.	39,562	43,90

Take the increase in Talladega alone, from \$31,294 in 1917 to \$89,49 in 1921. The teachers' payroll increased from \$14,071 to \$39,370 in 1921. During these years about \$150,000 has been added to teachers' salaries alone, and yet today a majority of the teachers are receiving only \$400 a year and board and room and travel.

Are They Worth It?

Through these schools have poured thousands of the very best men and women of these races of which any people may be justly proud. Thousands say they owe all they have to the A. M. A. schools. Bricks, North Carolina, is the inspiration of the Negroes for fifty miles around (over 60,000 of them in the three counties adjoining Bricks). Fifteen miles out lie 4,000 acres in a block owned by Negroes. One-half of the teachers in and around New Orleans and Memphis (and others as well) are those who came from our schools. There is not on record a single graduate of an A. M. A. school who has ever been in prison.

Or take the Oriental. What splendid stuff is there. Their farms, their thrift, their industry, bear witness. The Japanese have the lowest illiteracy rate on record.

A writer in the *Atlantic Monthly* recently showed that the entrances into San Quentin Prison were as follows: 1 white to every 3,258 population; 1 Japanese to every 26,000 population.

George Shima, the Japanese Potato King of California, an ardent Methodist and generous supporter of

the Methodist Missions, bought \$180,000 worth of Liberty bonds. A mighty force is there when once Christianized.

What Loyal Congregationalists Have Done

It has been no mean burden which that expanding budget has asked of the churches—and they have hitherto met it. The gifts of the churches and individuals for the last five years range as follows: 1917, \$217,075.49; 1918, \$271,834.65; 1919, \$219,668.59; 1920, \$323,046.83; 1921, \$429,279.42.



Lettin' in the Light

By Mrs. Ida Vose Woodbury

A MID-SUMMER freshet filled the Branch full to overflowing; the water tumbled over the old mill into the pond below with a rush and roar that threw clouds of spray into the air and raised little waves of foam on the usually peaceful surface.

A solitary cabin built half way up the mountain stood guard over the little valley; except in the clearing round the house, and on either side of the stream thickets of laurel, rhododendron and pine climbed up and up the mountain sides toward the blue skies above. A few sorry looking chickens were picking round; shiny milk pails gave evidence that "a critter" belonged to the family, and the wash strung along a line on the porch proved that there were children—a number of them, in the family. Though the door hung wide open on its hinges no one was in sight, for the entire family, mother and girls as well as father and the boys, were out on the farm "making the crop" which would provide food and clothes for the winter soon to come. Not quite *all* the family, for down in the valley, lying on the shabby old platform above the mill pond, lay Jim, watching the water with unseeing eyes, thinking long and hard of what the Stranger had told him a while before.

This man, so unlike the mountain

folk, had talked to the men and boys gathered in the mill about a school nearly ten miles away where both boys and girls could go to "larn this readin' and writin' and get an eddication that would fit them to be somebody in the world," as Jim had told his father that night. Abe Hines, the miller, had turned to the boy, who was listening with all his ears, and said, "Jim, you sure oughter go, you could larn with the best of them"; and ever since Jim had been thinking about it. Why shouldn't he go? He was willing to work hard; that would be nothing new, for he had helped his father with the crops and live-stock ever since he was a little lad, and only this spring his father had given him a fine young shoat, which had grown big and fat and now was a hog worth money when it came killing time. His mother would miss him, for he helped her with the younger children, and always carried wood and water from the spring to save her steps. "Poor Mom," he thought, "she has such a hard time nothing but work, work, work; but mebbe if I get this eddication that man talked so much about, I can do more to help her and the young uns by and by than if I stay home now! I reckon I'll try!"

When the family gathered round the big stone fireplace in the cabin



WELCOME TO PLEASANT HILL.

that night, Jim told them what he wanted to do; there was silence for a minute and his father said, "Wal, I reckon you could do it if anybody could." The boy turned an anxious face to his mother, who laid her hand on his shoulder and said, "Son, I sure would be proud to have you go to that Academy and git book-larning. I've heered it's a fine school; you'll never larn much in our mountain schools, for that young teacher never got far along herself, so she caint teach much. Your father and me never had much chance, but we want you uns to know more than we do! Good luck to you, son."

Early the next morning Jim got ready to go. There was no trunk to pack, no new clothes to put on, but dressed as usual in a shabby shirt and a pair of trousers held by one suspender, barefooted, he left the cabin and started down the ravine, fording

the river over the trail he knew, to reach the Academy. He was in such a hurry that he ran part of the way, and whistled happily as he thought of the new things he was going to see and the new life he would live with all the rest who had come from many different parts of the country. So the eight miles seemed short ones to his sturdy legs. Finally he came in sight of the Academy buildings, which good people in the north had built there years before.

Such big buildings! Three stories high seemed very

wonderful to him, and as he opened the gate softly and stood inside he was thrilled to think that soon he would be part of it all. Just then the principal came out of the Academy buildings and crossing the campus saw the boy as he stood hesitating by the fence, not sure just what he should say or do; but plucking up his courage Jim walked up to the principal and said, "The purtles (meaning the wild flowers) is calling me mightily out in the mountings, the brooks is a-runnin', the birds is a-singin' and looks like I'd just have to stay with 'em; but it's comin' to be so now a boy don't amount to nothing 'less he's eddicated and I reckon I'll come to your school."

"Have you any money?"

"Why, no," said Jim, "I ain't got no money; I 'lowed you uns had the money."

"Oh, no," said the principal, "w

haven't any money; didn't you know you have to pay to come to this school?"

No, Jim hadn't known, so he trudged back to his little mountain cabin, disappointed and sorry, but bound to get to that school somehow.

One day his father said, "Son, mebbe that 'ere teacher would take your hog for money and let you stay in school?"

With a new hope in his heart the boy set out again to see if this might be the way—though he hated to kill that hog, for they were fond of each other, but—he *must* have an education! So he came to the Academy again and with a look of triumph on his face, said, "I's got a mighty fine hog out thar in the mountings; she hain't no ornery kind of hog (that is, ordinary); she's a mighty fine un; I reckon I'll bring her in; she won't last so mighty long, but I reckon you'll let me stay till I larn up my hog?"

It was agreed that he might stay till he had "larned up his hog," and Jim went back to his "mountings." But what was his horror to find that during the day the hunters had been there and the dogs had killed his hog! He went back again, tears filling his

big blue eyes as he stood before the teacher and told the story of his loss and said, "I'll jes go back to my mountings and die thar! Thar hain't no chance for sech as me. I'll go back to my mountings and die thar!" That was too much for the teacher and he told him he might stay; the story reached a Sunday School in New England and the school "adopted" him.

Four happy years he spent in the mountain academy, learning much more than he found in his school books. Learning that a real man must be strong and yet gentle to women and weak things, must be truthful and honest, must learn to take responsibility and be dependable. The great President, who himself had been a mountain boy, became his hero; the man who knew the mountain life, had lived in a worse cabin than his, had been good to his mother and who had studied and became the "Great American." He would try to be just as nearly like Mr. Lincoln as he could, and perhaps some day he too could serve his country. After he graduated he taught in a mountain school at Yellow Horn, one of the most forlorn places in the mountains; he started a Sunday School and a C.



PLEASANT HILL, TENNESSEE

E. Society. Boys and girls, men and women, all loved him. When he was ready to leave Yellow Horn one of the old men fairly fell on his neck and said, "Thar hain't no tellin' what Jim Dawson's been to us here in the mountings; he's been a teacher and a preacher and a lawyer and a jedge and a peacemaker." And Jim Dawson has been going on in his good work with his good influence ever since, and is now the supervisor of common schools in his county.

His own home grew to be a very different place from the little cabin we saw at first, for Jim had learned a better way to live, and had persuaded his father and mother to adopt some of these "new fangled ways" as they called them. The brothers and sisters were sent to the Academy, too, and the old folks grew young again with all the new ideas the boy brought from the school.

One year when vacation time had come and Jim was going home to help his father on the farm, he travelled part of the way with a brother and sister who had to ride forty miles to reach their cabin; forty miles over the mountains with only a single mule not big enough to "carry double," so they had to "ride and tie," as they say down in the mountains. Over the back of the mule hung the saddle bags containing their scanty supply of clothing. The boy would mount the mule and ride a couple of

miles and walk on; the girl would come up behind her brother, mount the mule, ride for a couple of miles, hitch him to the tree and walk on, and so they compassed the forty miles over such roads as cannot be imagined. All the time they carried as a priceless possession a little, cheap half window sash with a half dozen tiny panes of glass in it. When they reached home the boy sawed a hole in the logs of the little windowless cabin and put the precious half sash in its place. The mother never had seen a pane of glass before, the little children never had seen one, and the neighbors, although some of them lived eight and ten miles away, came to see the wonderful sight. And when the teacher called a little later the mother, with a great deal of pride, pointed to it and said, "It won't hist, but it lets in a mighty sight of light."

This is what the American Missionary Association has been doing wherever the Stars and Stripes float; way up in the midnight day of Arctic Alaska, down in the tropical immoralities of priest-ridden Porto Rico, amid the Chinese, Japanese, and Hindus on the Pacific Coast, in the tepee of the Indian, in the cane brake, the rice swamp and the cotton field, and down here in the heart of our midland mountains we are letting in "a mighty sight of light," the light of knowledge and the light of the Son of Righteousness.

A queer old man lived in our small town. He used to rise in prayer meeting and say, in testimony of his kindly feeling toward his neighbors, "I feel friendly and economical to everybody."

The little boy was evidently a firm believer in the old adage, "Of two evils choose the least." Turning a corner at full speed he collided with the minister.

"Where are you running to, my little man?" asked the minister, when he had regained his breath.

"Home!" panted the boy. "Ma's going to spank me."

"What!" gasped the astonished minister. "Are you eager to have your mother spank you that you run home so fast?"

"No," shouted the boy over his shoulder as he resumed his homeward flight, "but if I don't get there before pa he'll do it!"—*Selected.*

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for October, also a statement showing the amount available for regular appropriations and the amount designated by contributors for special objects, outside of the regular appropriations.

RECEIPTS FOR OCTOBER

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	11,064.40	391.87	1,088.71	13.30	4,605.53	17,163.81	2,291.16	19,454.97	4,341.64	23,796.61
1922	11,048.16	571.12	1,492.53	30.38	4,026.40	17,168.59	1,402.38	18,570.97	5,423.88	23,994.85
Inc. Dec.	16.24	179.25	403.82	17.08	579.13	4.78	888.78	884.00	1,082.24	198.24

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	10,949.40	231.87	931.98	13.30	4,605.53	16,732.08	916.97	17,649.05	4,341.64	21,990.69
1922	11,042.36	502.34	1,362.53	30.38	4,026.40	16,964.01	620.38	17,584.39	5,423.88	23,008.27
Inc. Dec.	92.96	270.47	430.55	17.08	579.13	231.93	296.59	64.66	1,082.24	1,017.58

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	115.00	160.00	156.73	.....	.....	431.73	1,374.19	1,805.92	.....	1,805.92
1922	5.80	68.78	130.00	.....	.....	204.58	782.00	986.58	.....	986.58
Inc. Dec.	109.20	91.22	26.73	.....	.....	227.15	592.19	819.34	.....	819.34

SUMMARY OF RECEIPTS FOR OCTOBER

RECEIPTS	1921	1922	Increase	Decrease
Available for Regular Appropriations.....	21,990.69	23,008.27	1,017.58	.....
Designated by Contributors for Special Objects.....	1,805.92	986.58	.....	819.34
TOTAL RECEIPTS FOR OCTOBER.....	23,796.61	23,994.85	198.24	.....

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Rev. Luman H. Royce, D.D., Director of City Work, has been spending several weeks in Detroit, Michigan, and reports that this great city presents an unusual field for our denomination.

* * *

The Fifth Annual Conference of the American Country Life Association which occurred at Teachers' College, Columbia University, November 9 to 11, dealt with many themes pertaining to rural religious work. Our Director of Rural Work, Rev. Malcolm Dana, D.D., was in attendance.

* * *

The Annual Meeting of The Congregational Home Missionary Society will be held at the First Congregational Church, Binghamton, New York, Tuesday afternoon and evening, December 12th, 1922, in connection with similar meetings of the Church Building Society and the Sunday School Extension Society. An interesting program, setting forth various aspects of the Society's work, has been prepared. All members of the Society are cordially invited to attend.

* * *

According to the Constitution of the Home Missionary Society, the Board of Directors holds its Annual Meeting on the Tuesday after the third Sunday of January. As has already been announced, this meeting will be held in 1923 at the Chicago Beach Hotel, Chicago. As in past years, there will be held in connection with it a conference of Superintendents and Secretaries as well as a meeting of the Commission on Missions. This bringing together of our workers from all over the country affords an otherwise unequalled opportunity for mutual inspiration and for the planning of future work.

* * *

January and July are the months when the Home Missionary Society makes its approach to the Sunday Schools. The material for the month of January is now ready and is of unusual interest. An exercise, "Speeding for Service," tells of the work on our automobile fields, and states, in story and song, how the cars are used to further our home mission work in parishes so large that even with a Ford it is difficult to keep in touch with all parts of them. This exercise is something distinctly different to the form of presentation employed in previous years, and the children cannot fail to be enthusiastic about it. There is also the usual primary story and pictures, the former, called this year, "How Sambo and Angela Won the Prize."

We wish especially to call the attention of pastors, superintendents, and other leaders, in fact of the whole denomination, to a new departure of the Homeland Societies in this year's Sunday School material. This is an Investment Circular, entitled "Where Sunday School Money Goes," which gives specific information as to where investments in missionary work are most needed and from which the largest dividends, both spiritual and financial, may be expected.

All the Home Missionary Society's literature for the month of January will be sent out early in December to the enrolled schools. For further information address Rev. Herbert W. Gates, D.D., 14 Beacon Street, Boston, or the Publication Department of this Society, 287 Fourth Avenue, New York.



ONE FORM OF ACTIVITY ORGANIZED AND DEVELOPED BY A STUDENT-PASTOR

Student Summer Service, 1922

By Secretary Frank Lincoln Moore]

THE school year opens and back to college and seminary come the students who have been out under the home Missionary Society for summer service. What tales they have to tell! What letters the home folks have been receiving and have been reading with swelling hearts!

People sometimes smile and joke about young men going out to practice preaching on the helpless folk in the smaller churches, and there is now and then a laugh at the immature efforts of those who are only on the way. Superintendents sometimes even have to resort to diplomacy to get churches to accept a student for the summer. But that is before the young men arrive. The boys nearly always win the people and leave behind them lasting influences for good.

What a story if we could only hear the full tale of the summer of 1922. Even a part of it is thrilling. It not only brings vividly to our minds the great need in neglected places; it also permits us to gain an insight into the hearts of the students themselves; it encourages us all to know

that reenforcements are on the way.

This year the students came from twenty-five schools and served in a dozen different states. There were sixty-four of them, a few of whom were young women. They went to the decadent church in the older community, to the industrial town where conditions have been especially trying this season, and also to the more sparsely settled agricultural sections of the prairie states and mountain districts of the West.

It is well to remember that in the vast majority of cases the work to which they were sent was discouraging. Only now and then was one privileged to go to a well organized church with a building adequate to the community's needs and with a parsonage which afforded a proper and well regulated place to stay. Were they therefore discouraged? If so, they kept it to themselves. They simply went in, found a place to stay, and plunged into the task nearest at hand.

One of the greatest surprises as expressed by several of the young men

is that the people were willing to be led; that indeed they seem to have been waiting only for a leader to arrive. And hospitality! One writes: "The people are offended if I do not call and take a meal at least once a week." And another: "I have visited every ranch in the valley. I can never hope to find a finer example of unbounded hospitality than I found there. Before the first week was past, I felt perfectly at home. I got acquainted with the hired men in the bunk houses, too, and we had many long talks of an evening. It is strange that such rough and often hard men

are at bottom essentially religious. We discussed many problems of God and the universe. I tried to answer their puzzling questions. It was a real experience." And still another writes at the same time: "It is not a difficult matter to get people interested in matters religious. They are naturally so minded." Out of such experiences inevitably

grow life friendships. From North Dakota comes the word: "The people are keen and intelligent. It is an inspiration to preach to them and a privilege to have them for friends."

Again and again come expressions of anxiety lest the work they have been doing will not be carried on when the summer is over. "I have been preaching in what is almost a deserted village," writes a student. "There is only about one family in every fifth house, and they are staying only until they are able to move out. But here are at least a few children, and what a calamity if no one ministers to them.

I hope someone can come here when we go back to school."

Many of the boys expressed surprise at conditions they discovered. "There are more mail-order catalogs than Bibles, more victrolas than bathtubs." And another found a town "that has never been visited by an automobile or a razor."

In some places it seemed wisest to begin with a survey of the town, and a diagnosis of the needs was carefully made. Then followed the announcement of services long discontinued. Rusty locks felt the key, dusty floors were swept, windows were opened

fresh air poured in, and the bell—if there was a bell—once more rang out. A boy writes with surprise: "The people listen with respect to what we have to say."

Think of the total number of people brought together each Sunday and the effect upon the communities for good. In view of the present shortage of home missionaries in the majority of these

fields, no religious influence would be felt but for them. It is a safe estimate to say that at least fifteen hundred people a Sunday were gathered into the services conducted by students.

And they worked in the Sunday Schools and reorganized them. They found inferior hymn books and promptly had the cheap jazz variety replaced by the best. They organized the boys and girls into Scouts and Camp Fires. They started community sings. Some with missionary zeal conducted study classes in modern missions. Alive with interest them-



CARLOS G. FULLER, STUDENT-PASTOR

elves, their enthusiasm was imparted to others. Aflame with social passion, they found ready followers who could be led into the Christian life by no other appeal.

It is needless to say that the message



ONE OF THE FAMILIES SERVED

the students carried is a modern message. They know none other and are bewildered and amazed at the vagaries of many popular fallacies afloat under the name of religion. Not controversially, but constructively, vitally, they preached and lived the life.

Very practical was some of the work accomplished. In the absence of the pastor, a subscription list was secured by the student supply and enough realized to keep the regular minister on the field another year. In one church twenty-five new chairs were secured. Another church was painted inside and out, the student-minister sharing his share of the work. Tennis courts were laid out, croquet grounds provided, baseball and basketball games were organized. In one North Dakota field a radio outfit with two large amplifiers was installed and a

radio club formed. Still another result was the organization of a community church with twenty-five charter members. In another field, the student secured the missionary apportionment of the church by a novel method. He placed a placard with sixty squares before the morning congregation. Each square represented one dollar. What fun to check them off as pledges came in. The apportionment, \$60, was raised in a day.

Several young men were called upon for the first time in their lives to conduct funeral services. Their genuine sympathy with the grief-stricken parents left an indelible impression, and they themselves can never get away from the experience of sharing another's sorrow.

One church was so run down at the beginning of the season that it would not promise the Superintendent any definite amount for the support of the student who was coming. After he had been there a few Sundays they voted to raise one hundred dollars a month.

Not a few young people gained



WORKING WITH THE YOUNG PEOPLE

their first impulse to go to college from contact with these young ministers who came straight from school. Their work has been varied and rewarding. They left behind them influences for good that will never die.

Four "Snap Shots" of Home Missionary Work

By Rev. Lawrence B. Robertson, *Grand Forks, N. D.*

FIRST: picture a neat little red brick church, strategically located on a corner lot, 100 by 150, at the intersection of the city's two car lines, in a western town of 14,000. Picture within this little red brick church a pleasant, well kept and cheerful auditorium with buff walls, brown oak pews, and a seating capacity of 200. Picture within this pleasant auditorium for 200 people, down in the front pews a bare two dozen, a meagre group in an otherwise empty room—three university professors, a doctor, a contractor, two salesmen, a farmer, and a handful of devout and faithful women. They are gathered to take final action on closing their church, for which they have worked, labored and prayed; gathered to end the long, ten year struggle, to yield up the ghost of their dreams. The treasurer speaks: "I think we ought to make one more try. I've written the Board (the C. H. M. S.), telling them what we are up against. Let's see what they'll do." With difficulty he persuades a few—for repeated failure has made all apathetic—and the vote to try again barely passes, thirteen to eleven.

Second (a year later): picture this same pleasant auditorium in buff and brown. It is "Mothers' Day." Instead of the meagre handful in front, every pew is filled; row after row of chairs fill the enclosure at the back; the church is crowded to the doors. Several are turned away because "we have no more room." The ushers report to the treasurer that the attendance is 265, and with a smile in his eyes and in his heart he turns to the doctor, "Well, how about closing now—glad we voted as we did last year?" Meanwhile the "contractor" hears not a word of the sermon, lost in thought over "how I could build this church bigger."

And soon, we hope he may. For this "Mothers' Day" comes as the

high-water mark of a gradually and steadily rising tide in the church's affairs. January 22d, with the thermometer at thirty below zero, the attendance is 129. The average for the first quarter of this year is 147. Four times the church has been completely filled. The treasurer has been able to pay, during the first quarter \$350 on the church debt, and incurable optimist that he is, "figgers to pay about \$1000—mebbe \$1200, this year."

Third: picture a community devoted to a church, a Protestant church, to which this church is nearest. Picture the usual gang of "toughs" and "petty thieves" to the number of eighty. One of these boys is caught searching the coat pockets in the service. The minister seeks to deal with him. He finds that the boy has no father, that "my mother won't tell me what become of my father. I have two or three fights about it, because they said something about my mother that I didn't like. My stepfather said he would kick me out of the house . . . that I didn't belong to his family . . . and he was going to lick me, because I testified in court when my mother was trying to get a divorce that he hit her. . . . He called me a tattletale—but I ain't, am I? (and his big blue eyes took on a new earnestness). "It's always right to stand up for your mother, isn't it?" Plymouth church has a great opportunity to minister to this community by understanding and helping these boys—these boys who haven't had a fair chance in life.

Picture the fourth: one of the fraternities at the University of North Dakota. The regular chapter meeting. The question under discussion is this, "Shall we abolish the requirement that in order to belong to the fraternity a man must be a believer in God? Can we not leave this to the

man and his own individual beliefs?" So several argue. Against the crowd one man holds forth for retaining the requirement. The decision seems to be going against him, but the matter is laid on the table till the next meeting. This student takes several of the older "brothers" aside and says, "Fellows, this thing means a lot to me. If this goes through, and you throw aside this requirement, I've got to go. I think we must stand square on this. With me, it's keep the requirement or leave the house." They kept the requirement even though they had to put one of the other men out of the house to do it! That student worships at Plymouth Church. He has never said a word to me on the subject. He does not talk much about religion. But when it came to a showdown, he was ready in the secrecy of his fraternity meeting to stand squarely for his religious convictions. Thirty to forty other students from the university worship regularly at Plymouth Church. One hundred came on "Mothers' Day." The students at the state universities are frequently said to be an irreligious lot. They are not! For the first time, in a peculiar sense, they are forming *their own* religious life. They will not brook dogmatic dictation from without. But to the church, and particularly the minister who can understand them, who can meet them on the tennis court, in the "bleachers," at the athletic stands, here and there on the campus, meet them with sympathy and under-

standing for their ways and their wishes, they reveal themselves for what they are—ruthless seekers after reality, but idealists in the making. In a quiet, sincere way, Plymouth Church and its minister is seeking to meet them half way. And they are responding.

The "bill for the snapshots": The work of Plymouth Church at Grand Forks is possible only by the generous support of fellow Christians throughout the country, acting through the Congregational Home Missionary Society. The program of Plymouth Church in these several phases of its work, has to be such as to command the respect of those whom it wishes to reach, the worshippers, the students, the boys. This means money—money for music, student assistants, boy workers—a budget of \$5600. The Grand Forks church, the little band of twenty-four, augmented by fifty additions under Dr. Harrison, raised \$3200, 250 per cent better than the church has ever done before. But without the support of the denomination at large the work here would be impossible. With that support it is succeeding, as is shown above. We, the Congregationalists of Grand Forks, wish to thank you, fellow Congregationalists who read this article, for your part in making our work go. We are looking forward to complete economic independence in a few years, but we shall not soon forget you. Forget us not!

Some time ago a questionnaire was sent out to churches making use of visualization in their programs. Some rather voluminous data was received which being collated and put into shape for some kind of publication. At the recent New England Rural Life Discussional, held at Concord, New Hampshire, the "movies" were the subject of considerable discussion. One of the "findings" of the group was to the effect that such an increasing number of rural (and other) churches were using them, and the desire for authoritative information as to how to secure absolutely "safe" film service was so great, that some branch of the denominational staff should take upon itself the duty of acting as an information bureau. In the meantime Mr. F. F. Moore, at headquarters, can give information, and get discounts, in ways to serve those interested.

Beauty For Ashes

By Rev. I. L. Cory, Laurel, Montana

EASTER Sunday, 1922, was observed in Laurel, Montana, by having a real resurrection. Seventy-three new members joined with thirty former members to form a reorganized Congregational Church. Activities in the old church had practically been suspended for over three years. Of the number received, fifty joined on confession, twenty-five received baptism. A large number of the influential business men of the city were of the group.

It is an interesting story. A checkered history of twenty-six years could be read in and between the lines of the records. It was the first church to be established at the town site on the N. P. R. R. sixteen miles west of Billings. Rev. Joseph Pope, now Anti-Saloon League Superintendent of Montana, organized the church and ministered to it as one of his fruitful mission stations for about five years. After him, in twenty-one years, twelve pastors rendered thirteen years' service, leaving eight pastorless years between times.

Last year the writer was asked by the Home Missionary Society to make a survey of the field and to determine whether the need was for first aid or for chloroform. More than three years had elapsed since the last regular pastor resigned. The Sunday School had been reduced to three small classes when, more than a year

ago, they went with their teachers to join the Baptist Sunday School. The opinion prevailed that the Congregationalists had gone over to the Baptists. "Blessed be the dead who die in the Lord" seemed the fitting benediction to pronounce.

But a careful survey proceeded. Visits from house to house and from time to time were made. No program was announced other than that a careful study of the situation

was going on. The religious needs of the town were candidly considered, and all persons visited were asked to express their convictions. Meetings were seen in their places of business, addressed at their men's gatherings, and addresses made before the high school and at other places while a sermon was given each Sunday morning. The interest grew and became general. It was soon plain that there



REV. I. L. CORY AND DAUGHTER

was a large unchurched population in Laurel. A large percentage of the influential people were not lining up with either of the two leading Protestant churches.

At last it was well advertised that a program of a real forward movement would be announced. That announcement had an interested hearing. It was proposed to reorganize the church upon a broad basis so that all creedal differences would be eliminated and denominational barriers forgotten. A league of at least fifty new members



FOSTER HALL. AT THE RIGHT, SUPT. JOHNSON, I. L. CORY AND AUSTIN MOORE

to join with the former members, must be the goal for a live, "going" concern. As the present church equipment is very insufficient, a real forward movement must include a new house of worship as soon as business revives and the times permit. The program was heartily adopted.

A Church Institute was put on. H. B. Harrison, D.D., was conductor, and G. J. Powell, D.D., assisted. Great interest was aroused, and the proposed program of the open door to all Christian believers was strongly stressed. Two week-night sessions were held and two meetings on Sunday. On Monday Drs. Harrison and Powell remained to assist in starting the campaign for the League of Fifty. The printed card used was as follows:

The League of Fifty

Believing in the teachings of Jesus and their application to the life of today, and holding that a church on broad democratic lines committed to this ideal is the best means of accomplishing this end, I promise to be one of 50 to unite with the Congregational church to make it a new and more effective church in Laurel.

I enter this fellowship with the mutual understanding that the basis of a re-organized church shall be the freedom and responsibility of the individual in matters of religious belief, the autonomy of the local church and its independence of all ecclesiastical control, and the fellowship of the churches united for counsel and co-operation.

Name.....

A number of key men were first visited, and about a dozen such, with others, signed the League Card the first day, five bankers, three doctors and three merchants being among the number. Easter was fixed as the date to complete the canvass and constitute the new church. The new interest became a topic of conversation at club meetings and other gatherings. Good team work was done in the canvass which continued several weeks, and the survey minister was too busy to keep count of the calls he made. He learned, past all dispute, that nothing brings richer returns to a pastor than the individual call when there is something worthwhile to call for. On Easter Sunday the names of ninety-three persons were read who

had signed the League of Fifty, and seventy-three of these were received into membership.

The Junior Church was an interesting feature of this movement. Up to April 1st there was no Church School. Our three classes in the Baptist school at first protested against any change. It was proposed to organize a Junior Church as a part of the forward movement. This Junior Church of boys and girls between the ages of twelve and sixteen would meet on Sunday evening at 7:30 until Easter as the Pastor's Training Class for church membership. They would be received into the church as full members at Easter, but remain a Junior Department, fully organized to do the work of a church. Twenty-one came into the class and seventeen joined the church.

Church visiting day was observed during the canvass preceding Easter. Ten men and eight women, divided into teams of two each, met at the church at two o'clock on a Sunday afternoon, and set out to visit all the

homes in the new parish. The men had met and decided upon a financial budget for the year, and the women on social activities. Visiting Sunday was a success.

Beginning Sunday, May 7th, Dr. Richard L. Swain gave his six lectures "What and Where Is God?" to interested audiences. The lectures came at a very opportune time to stabilize the newly constituted church.

All business meetings have been held at the time of the morning service, in accordance with the conviction that the new church should be Congregational in fact as well as name. The business of the church should be done by the people when the people were assembled to do it. When the League of Fifty was assured, Sunday, March 5th, at 11 a. m. was the time set for organization. The full program of an annual meeting was followed. At its close, the acting pastor was asked to retire from the room. The new church voted to extend him a call; he accepted and is now happily carrying on the work.

* * *

WHO HAS THE KEY?

By Fred R. Marsh, D.D., *Eustis, Florida*

"**W**ON'T you please come over and unlock the church for us?"

The speaker was a young woman, teacher of a Sunday School class of little boys and girls. The time was about thirty-five years ago in the young and growing town of Tavares, Florida. A heavy rain was falling and the little group of a dozen children stood anxiously around their teacher on the front porch of a newly built house a block away from the church.

"Won't you please come over and unlock the church for us?" The young woman was addressing a man who had come to the door of his home in answer to her knock.

"Won't you all please come in? What is the trouble?" replied the man as he looked at the pathetic group.

"It is time for our Sunday School," said the teacher, "and the door is locked and we can not get in."

"Where is the superintendent?" asked the man. "He always opens the church, doesn't he?"

"The superintendent has gone fishing," replied the young woman sadly, "and he has taken the key with him. I think you can see him in his boat down there near the shore of the lake."

The young woman turned and pointed to the lake. Sure enough through the rain the group could see a solitary figure slowly paddling along the shore and casting his bait in the pools.

The man on the porch had been ordered by his doctor to come to the mild climate of Florida for tuberculosis. He was a graduate of one of the old New England colleges and

member of a family prominent for generations in business, political and religious circles. But he was not a church member, nor indeed, actively interested in the local church work. The home mission church in Tavares had as yet no settled pastor and its meetings were held at irregular intervals by supplies from distant points.

"We certainly ought to be able to open the church door for all these little folks," he said. And going into this house, he soon returned with a bunch of keys which he jingled merrily, so that the children smiled in spite of their wet clothing, as they followed his tall form to the church.

"Now, which key shall I use?" he said, as if speaking to himself when he came to the closed door. The little group crowded around with the absorbing curiosity of childhood.

"I think I will try this one," he said, taking a stout iron key from the ring he held in his hand. He tried the key but it was too large.

"No," said the tall man still as if speaking to himself, "He won't do. He is too fat. He won't work. I guess he's lazy!"

One by one he tried a half a dozen keys—some were too short, some too long, some too small. But at last he had one which seemed to fit.

"I think we have the right one now," said he. Breathless, the little group watched him as he turned the key. The bolt slid back. The door was unlocked.

This incident which occurred many years ago and which may seem too trivial to be worth recording, was really the beginning of a work whose influence in various ways has extended to nearly every part of the world. It is a long time now since the doors of Union Congregational Church of Tavares have ever been locked. Little children, as they pass on their way to school or on an errand downtown, run in sometimes to see if any one is there or to find shelter from a passing shower. The

stranger and the tourist walking around the town can find peaceful welcome as they enter to rest, to read—maybe to pray.

The man who the found the key and opened the church for the little folks was not a member of the church, nor specially interested in it. But by this incident his sympathies were aroused for the teacher and the children. He began to attend the meetings of the Sunday School, of which he was later the superintendent for over twenty-five years. He and all his family became members of the church, of which he is at this time the senior deacon. There has not been a phase of moral or religious work in the community to which he has not given his influence, his means and his unselfish cooperation. To him the strangers come for advice; those in trouble for assistance. He is truly the "key man" of the town. For many years he has been secretary of the South Florida Association of Congregational Churches and his influence has been for every movement of the denomination, where local or national.

With the passage of years Tavares has grown. It has been the county seat since the formation of the county and is now preparing to build a \$250,000 court house. Its beautiful streets and pretty bungalows have an attractive setting in the lakes and hills and orange groves around it. But there is also in the community a high moral standard and a delightful spirit of neighborliness which this one family has done much to establish and to maintain.

One can not but think there must be many struggling churches of the Congregational Home Missionary Society whose doors are closed for lack of means or for lack of men to open them. And among all these neglected children who stand before these closed churches surely there is One who knocks with nail-pierced hand upon the locked doors.

Who has the key?

Unique Association Meeting at Collbran

By Superintendent Arthur J. Sullens

"MAY we have the Association meeting next time in our town?" chorused the group of young people from the Silt church, at the close of the recent Association meeting held at Collbran, Colorado. Four days had been spent together in a rather unique Congregational Association meeting—unique because it was almost wholly under the direction of the young people. Instead of the customary discussions on what to do for our young people the Western Association of Colorado decided that they would let the young people demonstrate what they would do if they had the chance. From the standpoint of attendance and "pep" there was no question in anyone's mind that the meeting was a great success. Continuing their request for the next Association meeting the leaders of this particular group of young people said, "Of course we shall have to have it early in September, before school opens, so that we can all be there." I assured them that I believed that the older people of the Association would be very glad indeed to fall in with any plans for enabling the young people to attend the meetings. Their remarks revealed a determination to make the next meeting, if they were permitted to do so, even a greater success than the Collbran meeting.

The train from Denver reached De Beque about noon, gathering little

groups of delegates along the way. After a hurried lunch at the hotel at De Beque, Rev. L. M. Isaacs, the Director of the Collbran Larger Parish, arrived with the community truck to take us the thirty miles through the mountains to the little town of Collbran, situated in the center of the beautiful and fertile Plateau valley.

The program of the first evening consisted of devotional exercises and a business session of the Association

after which we all thoroughly enjoyed a playlet given by the Collbran young people. After the play the delegates were distributed among those who were to care for them during their stay. Next morning there was another brief session of the Association for devotions and business, after which we adjourned to the community playground where there was a most spirited



REV. L. M. ISAACS, LEFT, SUPT. A. J. SULLENS, CENTER, REV. W. D. BARNES, RIGHT

basketball game between the Silt and Collbran girls. This whole day was given over to recreation and athletics. The different groups of young people entering into the sports with enthusiasm, and the whole Association, together with a large portion of the people of the parish, evidently thoroughly enjoying the Association meeting. The excitement reached its highest point during the game between our Congregational boys from Montrose and those from Collbran.

The church was filled to the doors

at the evening session. The first part of the program was a demonstration of a C. E. meeting conducted by the young people from our Fruita church, who drove over fifty miles across country to attend the meeting.



GROUP OF YOUNG PEOPLE FROM SILT, COLO.

The second part of the program consisted of selections from the cantata "Ruth," sung by soloists and a chorus of our Grand Junction young people.

Sunday morning saw the visiting pastors and delegates scattered through the parish at the several Sunday Schools and preaching points of the Larger Parish. But our young friends must have action! Three days away from home developed homesickness in a number of the younger ones, and here and there the cry was heard, "I want to go home!" Evidently Pastors Isaacs and Barnes are accustomed to handling emergencies, for they were equal to the situation. In a very short time nine pounds of hamburger steak, several pounds of weiners, and a sufficient quantity of bread and butter, were gathered together, Mrs. Isaacs and Mrs. Barnes emptying their own larders to provide the necessary

"grub" for the hungry crowd. Then into the community truck and autos and a ride of ten miles up the canyon to a most beautiful "flat" nestling among the mountains, where we stopped beside a stream, just as the sun was dropping behind the distant ridge. How good those weiners tasted! The young people cut sticks and toasted the weiners over a big bonfire built by our pastors. After the meal and the ten mile return trip the Association gathered in the Collbran church for the final session, and a most helpful and inspiring service brought this rather unique Congregational meeting to a close. Expressions of appreciation of the genius and un-

tiring efforts of Rev. W. D. Barnes, who suggested and worked out the general plan of the program, were heard on every hand.

One cannot help but contrast such a meeting, where the young people



BASKETBALL GAME BETWEEN MONTROSE AND COLLBRAN BOYS

are actively and continuously in evidence during the whole meeting, with the many meetings where the older people predominate and where the young people are often very conspicuous indeed by their absence. We some-

how felt that we were certainly moving in the right direction and that at coming meetings we could make improvements in the program and methods and get our young people to take their rightful place in the affairs of the church. The success of the endeavor was plainly seen in the desire expressed by the young people from one of the participating communities that they be permitted to be the hosts for the next meeting. As one said, "What a time we will have!" "We will have a big young people's dinner with toasts and speeches," another declared enthusiastically.

A remarkable thing about this particular Association meeting was the way it seemed to capture the whole parish. Sometimes an Association meets by, and unto, itself, causing scarcely a ripple upon the surface of the community, but not so at Collbran.

For three days the community gave itself to the enjoyment and profit of the meeting, and undoubtedly the meeting did much for the whole countryside. Many of those present had heard about the Larger Parish of Collbran but had never had the opportunity to visit it, and to many it was an illustration of what can be accomplished in making the things of the Kingdom practically related to the community life.

The building equipment at Collbran, which is the center of the Larger Parish, consists of the church building and community house. The community house has been built on to the rear of the church and consists of a

number of rooms for library, men's club, and general social purposes. Nearby the church is the parsonage where Mr. and Mrs. Barnes and their family have their home. Mr. Isaacs, the director of the Larger Parish work, and his family live just outside of Collbran on a hillside, which gives them a view of the valley. Mr. Isaacs' work extends not only throughout the Plateau Valley but far out beyond wherever groups of people are found, and it is indeed the Larger Parish. On Sundays a number of churches and Sunday Schools must be provided with services. A mile or two from Collbran is the little village of Plateau City, one of Mr. Isaacs'



REV. L. M. ISAACS "GROOMING" THE COMMUNITY TRUCK

parish points. About eight miles farther on is the Molina church. An outstanding piece of work which Mr. Isaacs is doing is the giving of an hour or two a week to four or five of the public

schools scattered through the valley. Care, of course, must be taken not to stir the prejudice of those who might possibly say that the minister is teaching religion in the public schools, and Mr. Isaacs is very careful to conduct this work in the schools so that there shall be no objection on this score. A lesson in singing, some setting-up exercises, a story told to the eager children, all give opportunity to bring the contagion of the Christian life and to stress the highest moral ideals.

Collbran and the Larger Parish could not possibly get along without the community truck. Is a hurry-up call made for fuel for the buildings?

The truck is on the job. Are visitors expected? The truck makes the trip to the nearest railroad point to meet the guests. Have the people of one section of the parish a program which will be helpful in some other part? The truck makes fellowship possible. Is there a death anywhere in the parish? The truck does duty as hearse—there has never been a funeral hearse in the community. One of the illustrations shows Mr. Isaacs in his overalls, with a broom, sweeping out the truck preparatory to starting on a journey of many miles for a funeral

service. He will preach the sermon and with Mrs. Isaacs, who will play the organ, will sing the hymns. After the service he will help load the coffin on to the truck and then head the funeral procession as it wends its way to the little cemetery. With the other men he will wield the spade to fill in the grave, and then carry the word of consolation to the bereaved.

What a wonderful piece of missionary work is this that is being done through the Home Missionary Society by our many churches who are interested in the Collbran Larger Parish.



Beulah, N. D., as a Missionary Field

By Rev. J. E. Jones

BEULAH, North Dakota, is a small town. Its population will not exceed six hundred people. Its principal industry is mining coal. The people of the town, as well as those who live in the surrounding country, consider themselves highly favored in having the lignite mines so near to them, for two reasons: In the first place, they are able to get their coal at a very low cost. In the second place, the farmers who have had very poor crops for five successive seasons have been able to find employment in the mines through the winter. It is generally felt that were it not for the lignite mines many farmers would long ago have been reduced to a state of want, if not indeed to a state of starvation.

Miners are a people who are not easily interested in the church. We have succeeded, however, in securing their good-will towards our work, as well as considerable financial help. I may say that I have always found it very much to our advantage to secure the good-will of all the people in our parishes, even of those by nature disposed to cultivate a groundless ill-will towards Christian work and Christian workers, provided it does not cost the sacrifice of Christian principle to do so. But there is a

point at which every Christian realizes that a concession, like patience, ceases to be a virtue. We have received financial assistance also from some of the owners and officials of the mines, but changes occur so often and so unexpectedly among the officials that what help we get from them is and has been very uncertain.

While Beulah is but a very small town, situated on a branch line of the Northern Pacific Railway, on the west side of the Missouri River, it would be an act of gross injustice to the town for any one to make its population a criterion by which to estimate its importance. We willingly admit the town is small, but we cannot admit that it is not important. Like ancient Bethlehem, Beulah is "not the least among the princes." Our church has been one factor in bringing it to the front. One man said to me not long ago, "As soon as I enter the door of your church I seem to breathe 'the air of freedom.'"

We try in every way to plan and to carry on our work so that the spiritual and social needs of people of all ages shall be fully met. We have a prosperous Sunday School, and it is but right that we give the credit for its prosperity to the teachers, who are deeply interested and who do their

work in a most efficient manner. We are particularly proud of the infant class. Soon after I took charge of the work at Beulah one of the little chairs was vacant. Its occupant had been called away by the angel of death. The mother of this child, though brought up in the Catholic faith, had become interested in our work, both in the church and in the Ladies' Aid Society. I was asked to conduct the funeral service. At the close of the service the mother told me that every Sunday after the little boy had returned home from school he would sing "Jesus Wants Me for a Sunbeam," which he had sung so often in the Sunday School. I saw at once that the thought of a sunbeam seemed to give a fringe of silver to the dark cloud that hung over her life. Some time after, as I was baptizing children in the church on Children's Day, this self-same mother came through the congregation leading her remaining children to the front to have them baptized. Those children, undoubt-

edly, will develop into good Congregational Christians.

Our young people have organized a Christian Endeavor Society here. Some time ago they attended a Christian Endeavor Convention at Bismarck. It was the first time some of them had ever seen a town as large as Bismarck and they came back delighted with what they had seen and heard and very much encouraged to proceed with their work. Our society was organized by a young man who had been sent here for that purpose at our request before the meetings at Bismarck had been held. In his report at the convention he spoke most appreciatively of the cordial welcome he had received at Beulah and of the offering received there for the support of the work. Our people, however, were not generous because they were richer than others, but because they were self-sacrificing and optimistic. What with cyclones, hail, drought and the existing financial depression, our farmers have suffered greatly, but despite everything they have kept cheerful always.



CARRYING A REAL MESSAGE

THE following excerpt is taken from a letter received recently from Rev. Ernest R. Bellingham, Phoenix, Arizona.

The Neighborhood Parish is about twelve miles in length and an average of five or six miles in breadth. There are, according to our latest parish survey, over three hundred and fifty families in this district, one hundred and fifty of which are in some way or other connected with the work of Neighborhood Church. We are at present the only church in the district and are making an earnest effort to come in contact with the whole community.

Most of us come to Arizona for our own or our families' health. We stay in Arizona because we believe it

has a great future. Six years ago a little group organized a church here.

Today we have nearly one hundred members, a Church School organized along modern lines with over one hundred and fifty members, four C. E. societies, two Camp Fires, two Boy Scout patrols, boys' and girls' athletic clubs, tennis and dramatic clubs. A parsonage valued at \$3,500 has been built and nearly paid for. As soon as the financial depression clears up we plan to build a modern church building to accommodate all our activities. Last, but not least, one of our young men is considering foreign mission work as his life service, and two young women have definitely decided to take up religious education.

A car is, of course, a necessity, but few Arizona ministers are in a position to purchase one because in the first place it costs so much to get here, on account of Arizona's isolation from the rest of the Congregational world, and in the second place, we come to smaller salaries, on account of the newness of the work and the financial depression which prevails throughout the state. Personally, I believe the story of Neighborhood Church would read very differently if it had not been for the service rendered by the automobile.

Just to illustrate: For three

months this summer there was not a day passed when the thermometer did not run over 101 degrees. The highest was 114. Try to imagine a pastor attempting to do his parish work on foot or on a bicycle or even with a horse and buggy, and you begin to realize the part a car plays in the building of Arizona Congregationalism. If there is any place in the world where the Ford can be of real service to the church it is here. The best you can send to Arizona is men who bring a real message for the present age. The second best is a Ford.

* * * "MONEY TALKS," OR THE STORY OF \$150

"YES, I am only \$150 but I have been a very busy chap since you saw me last for I have been working for the army. I might say that I was inducted into the service. Dr. Frank L. Moore wrote me out one day and sent me down to Carlstrom Field to the Chaplain on duty there.

"In due time I arrived and to say that the Chaplain was pleased is to express it mildly, for he had been racking his brain in a frantic effort to devise some means whereby he could get some money of the Chaplains' Fund.

"He told me when I appeared at his desk, 'Now I can do things, now I can have my moving pictures and other attractions to make my services a success.'

"He told me also that before I came he had been struggling along having ten, fifteen to twenty-five at church and sometimes not that many but after I came and gave him my efficient aid the attendance at his church services jumped to 175, 200

and 250, and as long as I stayed with him he never once complained of not having a good crowd out to hear him preach.

"The Chaplain used to say to me 'You are the best little investment the Congregational Church has made in recent years.' It may have been that he just said that to make me feel important, and it did feel pretty good when my Chaplain took me in to the Commanding Officer and introduced me to him and said 'This is the way the Congregational Church backs up its Chaplains.'

"I am only \$150 but by wise and judicious handling I have increased the attendance at one Chaplain's service ten-fold, and ministered to the sick and unfortunate, and made such an impression on those in authority that when I departed, going the way of all good money, the Chaplain had no trouble in getting other funds to carry on his work successfully."

—M. W.

Dr. Luman H. Royce reports notable progress in Kansas City and St. Joseph, Missouri, and Wichita and Topeka, Kansas, which he visited during the latter part of September. In Kansas City, First Church and Westminster are cooperating with the Missouri Conference and the Kansas City Union in the purchase of an \$18,000 lot in the new Country Club section where work will be started in the near future. United, Wichita, has completed one of the most convenient and attractive churches in the Southwest. At Topeka a movement has been inaugurated in Central Church to build a new parish house, and at Plymouth, St. Joseph, it is hoped to break ground early next spring for a new building.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

October, 1922	This Year	Last Year	Increase	Decrease
Contributions.....	\$13,628.04	\$9,158.93	\$4,469.11	.....
From State Societies.....	2,935.50	2,766.19	169.31	.....
Total.....	16,563.54	11,925.12	4,638.42	.....
Paid State Societies.....	3,723.17	4,417.44	.....	694.27
Net Available for National Work.....	12,840.37	7,507.68	5,332.69	.....
Legacies and Matured Conditional Gifts.....	\$3,214.73	\$13,830.86	.....	\$10,616.13

SEVEN MONTHS FROM APRIL FIRST	This Year	Last Year	Increase	Decrease
Contributions.....	\$78,227.42	\$91,455.54	.....	\$13,228.12
From State Societies.....	22,932.69	22,669.17	263.52	.....
Total.....	101,160.11	114,124.71	.....	12,964.60
Paid State Societies.....	22,264.02	44,240.83	.....	21,976.81
Net Available for National Work.....	78,896.09	69,883.88	9,012.21	.....
Legacies and Matured Conditional Gifts.....	\$79,819.87	\$58,533.61	\$21,286.96	.....

WE have now come to the time of year when contributions from the churches should be greatly speeded up in order to overcome the handicap of the lean summer months. Reference to the table above presented will show that the amounts contributed during the month of October reached a total of more than \$5,000 above that of October, 1921, and that for the seven months of our fiscal year ending October 31, 1922, the "Net Available for National Work" was a little over \$9,000 better than for the similar period last year. All this is occasion for thanksgiving. Nevertheless we are confronted by the stern fact that, though we are receiving more in contributions than we did last year, we are not receiving enough more to bring income up to unavoidable expenditures. We trust, therefore, that the churches will not become weary in well-doing, but will arouse themselves to even greater participation in the work of the home missionary field—never more promising, never more needy.

—E. M. H.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-one per cent. Income from investments amounts to fourteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 5; Massachusetts, 38½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Remember the Annual Meeting of the Church Extension Boards to be held in Binghamton, New York, in the First Congregational Church, on Tuesday, December 5th, 1922. The Rev. James F. Halliday and his people will give you a hearty welcome. An interesting program has been prepared which will set forth vividly the great work of this society, as well as of the Congregational Home Missionary Society and the Sunday School Society with which we are federated. Secretaries, student summer workers, pastors will speak. The pageant "At Ellis Island" will be presented. President J. Percival Huget, D.D., will give the closing address on "Five Empires in One Nation."



The Executive Committee at its October Meeting was able to vote five parsonage loans, and sixteen church grants and loans, amounting to nearly seventy-five thousand dollars, thus relieving the anxiety and urgent need of more than twenty churches, long waiting for money enough to come into our treasury in a sufficient quantity to enable us to respond to their appeals.



Of course we hope that each one of our churches before the end of the year will "go over the top" in raising the full amount of its apportionment for benevolence. It is a great privilege to share in spreading the Kingdom of our Master throughout our own land and the whole world. There is money enough in the pockets of our people to give all that is urgently needed by our various benevolent organizations and have plenty left over. Let the slogan be "we can do it if we will," and then *will to do it*.



We have heard of some Christians who refused to insure their houses of worship because, they said, it was God's house, and if he chooses to burn it to the ground they ought not to interfere with his sovereign plan. Other Christians think that since God has entrusted them with the work of his Kingdom on earth he has placed on them the responsibility of protecting the Lord's house from possible disaster. Moreover as statistics show that five or six hundred churches are destroyed by fire every year, and usually the loss is complete, it is the duty of God's children to keep their church buildings thoroughly insured. This is the season when fires are liable to start. Is your church insured for the full amount it ought to carry?



Two great dates of the closing year are Thanksgiving Day and Forefathers' Day. Probably most of our churches observed Thanksgiving Day in November, either jointly with other churches or in a separate service. We hope they are all planning to observe Forefathers' Day this month. Our country and the world owes a debt of gratitude to those heroic men and women who dared the wintry seas to plant upon the shore of the new world a new sort of state which should be self-governing, and establish here religious freedom. They would have no dictator in either church or state. They were the progressives of their age. Their ideals are transforming the world. These heroes of Faith, Freedom and Fellowship deserve a day of commemoration each year.

Always Drawing Dividends

By William J. W. Leete, *New England Field Secretary*

"I WISH I had known that four years ago." It was a woman who said this to me after an address which I had given, in which, among other things, I had spoken of the value of the Conditional Gift. This was the explanation of her remark. She had invested two thousand dollars in a well advertised speculation, but the interest money was not arriving on time and she was beginning to fear that she might lose even the principal.

A man who has been a prominent educator wrote me recently as follows: "Three or four securities which I had supposed to be perfectly good have been passing their dividends. I could not put my hands on a thousand dollars for your cause at this time without serious inconvenience. . . . Yet I hope to do so within a few months." Such is the position in which thousands of investors are left. But the donor of a Conditional Gift to the Building Society never lost a dividend.

The Conditional Gift to the Congregational Church Building Society is made on condition that annual dividends or annuities shall be paid upon it during the life-time of the giver. In the case of one 45 years of age the dividend would be 4 per cent. For one 50, the dividend would be 4½ per cent; for one 55, 5 per cent; for one 60, 5½ per cent; for one 65, 6 per cent; for one 70, 6½ per cent; for one 75, 7 per cent; for one 80,

7½ per cent; for one 85 or over, 8 per cent. A bond is made out by the Society, with the denomination behind it, guaranteeing these dividends paid semi-annually. It can also be arranged that these dividends on the death of the giver shall be paid to a surviving wife, husband or friend, only in this case the dividends must be based upon the age of the younger of the two parties.

The good reasons for such a gift, especially for one who has come to middle life, are very apparent even

from the standpoint of the giver. It is a permanent investment and unchanging in value. All anxiety as to this much of one's property is absolutely removed. He begins to receive from the day he makes the gift, a sure and considerable interest. He will not be likely to secure as much elsewhere and have it sure. In making the gifts he settles his own



SOMERS, CONN., CONGREGATIONAL CHURCH

estate, so far as that amount of his money is concerned. There is no will to be questioned or broken, no loss by court costs, inheritance taxes, fire or theft. Even if there are children to provide for, loyalty to the great interests of the Kingdom demand that something should be set aside by a good man for the work of church extension.

For those who have few or none dependent upon them the demand for such a provision is almost imperative. Holding in reserve enough to supply the special calls likely to be made by

sickness or old age, the man or woman who has passed middle life can find no better enterprise in which to invest his or her money, simply from the standpoint of income. The money comes to his hand the first day of every six months without thought or worry on his part. In fact, so relieving and satisfactory has the investment proved that some have made the Conditional Gift, not once or twice, but many times. The sums run from two or three hundred dollars to over fifty thousand.

But why, some one may ask, is this kind of a gift of any great advantage to the Building Society? We answer in brief, it is one of the feeders to our loan funds by which we promote church and parsonage erection almost as much as by the great fund which is supplied largely by the annual contributions of the churches. Our loan funds, in the opinion of the National Council, should be two or three times as large as they are, and our main supply for them must be either bequests, or absolute and conditional gifts on the part of the living. Of course we should much prefer the absolute or unconditional gift, but there are not many

who feel able to give us large sums in this way. However, in almost every congregation there are a few people who could put in our hands hundreds and thousands of dollars, provided they could during their life-time be sure of an income upon the same.

We are glad to receive their money and to pay a dividend upon it.

We place it in a special fund carefully guarded by our finance committee. It is invested in only such securities as savings banks and like institutions are allowed to invest in, and while we can not in most cases secure

as much annual interest on it as we pay out to the donor, we are content to suffer the present loss of one or two per cent each year because of the principal which will by and by be set free for the use of the churches. For by

all the figures of the actuaries the giver can not live long enough to use, up in interest paid to him the amount which he has originally put in our hands. When he dies this residuum is taken out of the special fund, where we have made it pay for itself as near as we could, and is put into the loan fund and goes out at once to help in the building of churches and parsonages.

It is far better for us to take this money and pay the above interest on it than run the risk of never receiving anything from the individual in question. It is even better than waiting for a legacy. If this man

makes a will in our favor, circumstances may lead him to change it. And even should it come to probate it may be disputed and the law's delays and expenses are at times very grievous. A conditional gift can never be lost or diverted. It is already ours. So that, while on the one hand it is a



GRANITE FALLS, WASHINGTON, CONGREGATIONAL CHURCH



GERMAN CONGREGATIONAL PARSONAGE, CRETE, NEBRASKA

capital investment for the donor, it becomes eventually a great benefaction for the cause. If the well-to-do people in our constituency but knew of this method of helpfulness, they could at no loss to themselves quickly make our loan funds what they ought to be.

A gift of this kind can be designated by the donor as eventually to go into the loan fund for churches or that for parsonages. In either case it continues the individual's power for good on through an indefinite future. Our loans are paid back in a series of years by installments, and are then loaned out again. The same money in a generation will go into scores of new buildings. A man can thus build churches long after he ceases to need them himself. Those churches will become the feeders for all of our

benevolent societies. In those buildings will be trained the pastors and the missionaries of the future.

What joy for the man who can make such a gift! He can know with certainty that many a tired servant of God will go out on his errands of good refreshed and cheered because of the fitting parsonage his money has made possible. He will see with no stretch of imagination many congregations assembling in walls he helped to rear and singing songs he used to sing. In others he will hear the pastor guiding his flock in the words of a language that he never knew. What visions more captivating than these could fill the closing years of a good man's life! What memorials more sacred and lasting could he wish to leave behind him! It is the best monument possible.



The New Church in Tyler, Minnesota

WHILE the western part of this vast state was being settled by new folks from various parts of the Central West, a handful of Pilgrims of the Congregational Way gathered together in Tyler, Minnesota, and on August 15, 1883, organized the first church in this new village. On July 27, 1884, their first house of worship was dedicated.

On August 21, 1918, as a result of a terrific cyclone, which not only destroyed much property, but the lives of a large number of people, some of whom were members of the Congregational Church, their house of worship was carried away and destroyed. This left these people without a church home until last Sunday, October 8, 1922, when their beautiful edifice was dedicated to God and to the service of humanity.

People from all parts of the country came in their automobiles to be present at the placing of the corner stone. The dedication services lasted all day.

The ladies served a bountiful dinner and supper to nearly two hundred people or more. At the afternoon services people had to be turned away, as there was not room to accommodate all who came.

At the morning service, which was held outside the building, the Rev. John H. Hjetland, a former pastor, who served this church in that office for five years, placed the corner stone, while the choir sang several selections.

The people then found their way into the church to observe the sacrament of the Lord's Supper, the services being in charge of the district superintendent, Rev. W. E. Griffith, who preached on the subject of "Calvary and Other Calvarks," after which the Lord's Supper was partaken of by many, the choir rendering special anthems.

The dedication sermon in the afternoon was preached by Rev. W. E. Griffith, his subject being "How Christ Builds the Church," after



TYLER, MINNESOTA, CONGREGATIONAL CHURCH

which the Chairman of the Board of Trustees, Mr. Hans Olson, made a financial report, stating that all that was needed to clear the church of all debt was something like \$300. This was soon raised and enough more to pay for the new furnace to be installed at once in the fine basement under the whole church building.

In the evening the people gathered again to listen to Rev. E. F. Wheeler, of our New Ulm Church, who spoke on the subject of "A Cup of Cold Water, Given in the Name of the Christ," while Rev. John H. Hjetland spoke on the subject of "Brotherhood," and the district superintendent on "A Motto for the Church."

Only those who have been deprived of a church home four years since the cyclone can appreciate how these good

people feel in getting back to the church of their fathers. One of the aged members said: "I am so thankful to be back home in my church after these many months of waiting."

That Sunday will long be remembered by all who attended the services of the day in this new church and shared in its dedication to God and to the promotion of the Kingdom of Jesus Christ. The restored equipment of this enterprising church is also of peculiar interest to its sister churches, which in this great state of the Northland number two hundred and twenty-five. They are an aggressive Christian force, more than twenty-six thousand strong. This church in Tyler, though not large, is now in condition to work effectively with the others in Christian Service.

"The time has come to say to those who are clamoring for the repudiation of the prohibition movement in the interests of liberty, that the Eighteenth Amendment was passed to secure and increase the blessings of liberty. Enforced, it makes the highways free from irresponsible drunken autoists; it makes the employer free from inefficient, irregular, dissipated labor; it makes homes free from mortgages and men and women free from heartaches, temptations and troubles of a hundred sorts."—*Vermont Missionary*.

Where East is West

IF you would like to find a truly cosmopolitan community go to Fresno county, in California. That land of sunshine and fruit, where oranges and figs and lemons and many varieties of nuts abound, is a mighty magnet to draw to itself people from all parts of the earth. It fulfills the poet's dream of the time when East shall be West, for there are newcomers there from as far east as Finland and Armenia who in going west did not stop till they reached the Pacific Coast.

The little city of Reedley in this fruit-growing valley is perhaps twenty-five or thirty miles from the large city of Fresno; it is a satellite of the central star as our planet is of the sun. Here is a population of three thousand people, with two thousand more within three miles. It is a polyglot group, for they are Americans and Germans and Danes and Finns and Armenians and Japanese. The music of six different languages is heard on the streets, yet in happy accord.

Here located not long ago a colony of Finnish people, exchanging the rigorous winters of northern Europe for the balmy air of our sunset state. They brought their religion with

them, a most valuable commodity to be imported into our country. New Americans of high intelligence and earnest faith make a desirable addition to our republic. A year and a half ago twenty-three of them united in the organization of a Congregational Church. It is interesting to note that in the charter membership there were more men than women. The excess still continues.

The first thing for a young church to do is to secure a good minister. Providence favored this infant enterprise, for their pastor, Rev. Samuel Nevala (accent on the first syllable), was with them even before their formal organization. He also cares for the little Finnish church of Los Angeles and San Pedro.

Having a minister, the next thing to do was to secure a good lot for the church. They found in an admirable location just the lot they needed, and paid for it. Then they proceeded to build a good house of worship, forty feet by twenty-two feet in size, with seating capacity for a hundred and twenty-five persons. It is a frame building on a concrete foundation. It is not a cathedral, nor does it look like one. But it is what our forefathers



DEDICATION DAY, FINNISH CONGREGATIONAL CHURCH, REEDLEY, CALIFORNIA



INTERIOR FINNISH CHURCH, REEDLEY, CALIFORNIA. REV. SAMUEL NEVALA IN PULPIT.

called "the meeting-house," and is admirably adapted to their present needs. They raised among themselves all the money needed to pay for both house and lot and borrowed from the bank \$400 to pay last bills, asking from the Church Building Society the latter amount with which to repay the bank.

Our pictures show the little church and its friends gathered before the church on dedication day. Other Finnish churches had sent their representatives and the pastor of our Armenian church and other Finnish pastors were there to express fellowship. Gathered within the church the visiting ministers participated in the dedicatory service. The pastor is seen in the pulpit conducting the exercises, which moved all hearts to gratitude and praise.

Our Finnish population in the United States is considerably more

than two hundred thousand. Coming here from the northern part of the old world, their colonies stretch across the northern belt of our nation from the Atlantic to the Pacific. Half of them are to be found in Michigan, Wisconsin and Minnesota. About two thousand of them are clustered around Duluth. Montana and Idaho have their share.

Of late there has been a drifting away from the mines, lumber camps and fisheries for the farms. This is a wholesome sign and indicates that these people are not to be transient but permanent residents with us.

There are twenty-two Finnish Congregational churches among them. They like our freedom. Fourteen of these churches are in New England. The rest are rather widely scattered. Many of these people are deeply religious, and their simple, earnest faith is most welcome here.

ANOTHER CENTURY PLANT

IN November we presented a church in Maine whose house of worship was erected just a hundred years ago. We match it in this issue with another century plant in Massachusetts, where the church edifice for ten decades has been a silent Evangel through each week, while on Sunday its walls have rung with the gospel message, and with the voices of praise and prayer.

The Congregational Church in Granby, Massachusetts, is older than the building which it occupies, having been organized in 1762. At that time the town of Granby was the "Second Parish of South Hadley," being later set off as a separate township. Just a hundred and sixty years ago a young Yale graduate was ordained as pastor of this infant church, and continued there for twenty-two years. No picture is given us of the old meeting house used in the first half century of the church's life. We get a glimpse

of the close relation of church and state in those days when we read that in 1822 the town voted to tear down that ancient meeting house, put part of the timbers into a new town hall and sell the rest at auction.

Early in the nineteenth century there was a disagreement regarding the location of a proposed new church building, and for a time there were two parishes and two places of worship. But a wise pastor in one parish, seeing the futility of maintaining two organizations when one was enough,

resigned his office, that, under the other pastor, a greatly loved native of the town, the breach might be healed and the two might become one. The reunion was a great blessing to the community.

The new church was dedicated in 1821, just one year more than a century ago. Standing on an elevation it is a conspicuous landmark in the beautiful country. It is a beautiful example of post-Colonial architecture with its well proportioned three-story steeple, and its noble porch adorned



GRANBY, MASSACHUSETTS, CONGREGATIONAL CHURCH, BUILT 1822

with four Ionic columns. Tourists motoring through the country and coming suddenly upon this beautiful building exclaim with surprise and delight at its fine proportions and classic charm. The interior is in admirable harmony with the exterior, since in 1914 the building was restored by Professor Annette Warner of Cornell University, one of its members, and a native of the town.

The influence of this rural church has been felt around the world. Missionaries have gone from it to India and to distant islands of the sea. It has sent heralds of the cross to frontier fields in the far West of our own country. Educators and journalists have represented it in important positions. From this "golden candlestick," lifted up on its height, the light still shines to illumine the dark problems of life, not only in its own community but in places far away.

THE CONGREGATIONAL EDUCATION SOCIETY

WHAT THE CHURCH MAY EXPECT OF ITS MEN AND WHAT THE MEN HAVE THE RIGHT TO EXPECT OF THE CHURCH

By Arthur E. Holt, Ph. D.

“THERE are certain demands which, because of its very nature and aims, the church may make of its men. Unless it does make them, continually and relentlessly, it is not true to itself, and must inevitably decay.”

This is the opening sentence of a little pamphlet recently put out by the department of the Education Society to which has been intrusted the promotion of men's work in the churches. The slogan which has been adopted by the Commission on Men's Work, of which Rev. O. A. Petty is chairman, does not call for any special type of organization. It states its purpose as follows: “All the Men of the Church at All the Work of the Church.”

Its first publication rightly sets forth what every church has the right to expect of every man. It catalogs these expectations as follows:

The church has the right to expect of every man *spiritual growth*. “Not only has the church a right to expect this; as an association of Christ's disciples, it must insist upon it.” It may be desirable that the church should seek its members by many methods, “but surely they should be distinctly informed by somebody speaking with authority that, however easy the entrance, something positive and exacting will be required of them after they get in, something which will take time and mental energy.”

The second thing which the church may expect of its men is *regular attendance* at its Sunday morning

services. “Let them be there with their wives and children as regularly as they are in their offices. It may not be within the province of the church to dictate in what way they shall spend the rest of the day, but it does have the right to say that they should no more miss the Sunday morning service in the church of which they are members than they would miss an important business engagement.”

Another thing which the church may expect of its men is the *regular education of their children*, or at least such cooperation with the Church School as shall make the instruction of the latter far more effective than it is at present. “The church has a right to expect that its men will take an interest in these young lives, that they will acquaint themselves with them and stand ready to help them in every way possible.”

One further demand which the church may make is that its men take *its fundamental teachings out into the world and apply them to the social, political, and economic problems of the day*. “A church is brought into ill-repute by a body of members who, busy only with their own affairs, content with their own comfort and gain, are indifferent to wrongs which are crying out for remedy.”

What the Men Have the Right to Expect of the Church

But if we grant that men have a fundamental obligation to the church, there are certain adaptations which the men have the right to expect of the church. These obligations the Commission on Men's Work has not

failed to recognize and it is probably making an entirely new contribution in this field. Many have said that it is the business of the church to adapt this work to the men as men. Becoming a man is a new epoch in a man's life and our church programs have long called for adaptation to these epochal changes which come into the life of a person as he follows the path from childhood to manhood. But the Commission on Men's Work of the Congregational churches has made a new departure. It has said that to be a man in the open country is a different thing from being a man in an office in a big city. The minds of men are shaped by their jobs. Therefore any adaptation in church life which is thoroughgoing must take account not only of the age of a person but must take account of the ways that person makes his living and of his general social situation. In other words, our programs for men's work must carry a social adaptation as well as a psychological adaptation.

In a series of five multigraph bulletins, whose front page covers we are reproducing with this article, the Commission on Men's Work has set forth its studies of what the men are doing in various types of communities. These are not all completed but will ultimately include the following:

No. 1. Men's Work in Rural and Village Churches.

No. 2. Men's Work in Downtown City Churches.

No. 3. Men's Work in College Communities.

No. 4. Men's Work in Suburban Communities.

No. 5. Men's Work in Resort Communities.

Community Adaptation in Men's Work

The necessity of this variation in men's work immediately becomes apparent when we study the programs which the churches are actually working out in different types of communities. All unconsciously the best churches discover the best methods in their communities. A careful study of these programs reveals the trend of the adaptation. It is in this adaptation which the Commission on Men's Work has sought to sketch in these bulletins.

Let us take for example a sample program from a downtown city church:

Distinctive features of the Men's Work—

Religious: Held special services for men each Sunday during Lent. Also noon day meetings during week preceding Easter.

Education, Social, and Recreational: The church has a large building and complete equipment for its program. A special effort is made to reach young men through the recreational features of the church work. A reading room and gymnasium are complete in their equipment. Night classes are held two evenings each week.

The weekly calendar of the church includes the following events which are of unusual interest to the men of the church: Sunday: Regular Church Services, Bible Classes, Young People's

BULLETIN ON MEN'S WORK IN THE CHURCHES

Number 1.

April 1, 1922.



Issued by the Commission on Men's Work
Congregational Churches of the United
States, 14 Beacon Street, Boston, Mass.

ple's Social Hour followed by Devotional Service. Monday: Monthly Meeting of the Men's Club, Tuesday; Night Classes. Wednesday: Young Men's Gym Class. Thursday: Church Night—Address by the Pastor. Friday: Night Classes. Saturday: Motion Pictures."

No one would ever think of using a program of that kind in the open country. It reflects its city environment. The downtown city church is in the heart of things. It is one of a large number of institutions which join in the formation of a city and make the advantages of city life confusing because of their multiplicity.

On the other hand this program from the men's work in a rural village reflects the nature of the community to which it has been adapted:

Distinctive Features of the Men's Work:

Bible Class meets Sunday morning. Teacher—a layman.

Monthly meetings for the consideration of church and community problems. Followed by social hour.

Services for the church: purchased motion picture equipment. Pictures shown each Friday evening. Provided Lyceum Course of entertainments during the winter. Secured and made into a park a large half block of property adjoining the church building. The men themselves planted trees, made flower beds, and laid concrete walks. The boys of the church keep the park in condition. The Club contributes financial support for regular and special occasions.

Services for the Community: The men joined with other organizations in promoting a campaign for a new school building. A banquet was held

Number 2

BULLETIN ON MEN'S WORK IN THE CHURCHES

July, 1922



Issued By

The Commission on Men's Work of the Congregational Churches of the United States, Room 506, 14 Beacon Street, Boston - Massachusetts.

in the church for the leading men of the community at which time the needs of the new building were stressed by those vitally interested in the movement. Bonds were voted and an up-to-date building erected. The men realized the need of a Chamber of Commerce for their community and called together the men of the village in a mass meeting for its organization. The Men's Club cooperated with the Chamber in establishing a sweet potato curing plant, a plan for pooling the products of the farmers, the forming of a Boys' Corn Club and Girls' Tomato Club, and other movements of rural interest. During the past year banquets and mass meetings for the following purposes were held in the church: two for the Chamber of Commerce, Good Roads Movement, entertainment of County Officers when on a tour of the county, American Legion, Farmers' Cooperative Movement, two for the public schools interests, and others. A Flower Show has been held each fall by the ladies of the church and the men have lent their aid to this movement. The Flower Show takes the place of a county fair. Although the raising of flowers and floral exhibitions are emphasized, farm and household products are also received and attractively displayed."

Another adaptation of the program of the church must be made in college communities where there is a student group. The following program reflects this adaptation:

Distinctive Features of the Work for Students:

Religious: Student Bible Classes for young women and young men. Young People's Forum and Devotion Service at six o'clock each Sunday evening. An effort is made to enlist the active service of the students in the various departments of church work.

Social Service: During the opening days of the school year the various groups in the church make a special effort to help the students find suitable living quarters and to help them in other ways to become located in their new homes. Opportunities are found where students can work outside of school hours.

Social Life: The parish house becomes the big home place for the student group. Here they become a part of the church family, joining in the parties, entertainments, etc. Soon after the

opening of the school year a reception of welcome is held for the students. The nature of these vary, but an effort is always made to have the students meet the members of the church and form friendships among themselves. " Fireside " socials are held each Sunday evening at five o'clock. They always find something to eat and some good people for an hour of Christian fellowship. The meeting is followed by a young people's forum at six o'clock. There are hikes and picnics on holidays and Saturday afternoons. At Thanksgiving, Christmas, and other occasions,

MEN'S WORK IN THE CHURCHES
BULLETIN NUMBER THREE
NOVEMBER - 1922
TEN CENTS



THE COMMISSION ON MEN'S WORK
CONGREGATIONAL CHURCHES
OF THE UNITED STATES
ROOM 506 - 14 BEACON STREET
BOSTON - MASS.

appropriate services and activities
ve to the students some of the pleas-
res which they would have in their
wn homes."

Likewise the churches in suburban
nd resort communities are making
milar adaptations of their work.
his adaptation to these different
roups does not mean that the
urch needs to become a class
urch. The church should struggle
ainst such a condition just as vigor-
usly as it should seek to become all
ings to all men if by any means it
ay save some. Members of the
hristian fellowship know neither
nd nor free, Jew nor Gentile.
Whatever adaptations are made, the
urch must be guided always by the
timate determination to establish
fellowship which is above the plane
the natural life conditions of the
ople. The task is to link the spe-
al group which the church serves to
fellowship that is world-wide, and
do this, the church must adapt its
rganization and its program of wor-
ip, education, and institutional ac-
on to those forces which produce
e special group.

The Commission on Men's Work is
t attempting to hand out "office-
ade" programs. Rather is it trying
take the experiences of the best and
ace them at the disposal of the rest.
ne very form in which the bulletins
e being published indicate that
ese programs are being continually
larged by new gleanings from the
ld and that in future bulletins on
e same subjects the new informa-
on will be included.

How the Men are Organized

The program of the Commission does not call for any special form of organization for the men. It declares "Our objective is all the men of the church at all the work of the church, . . . through any practical type of organization or none in the local church." A survey of the field has revealed several types of organizations which have been developed among churchmen: 1. **Interdenominational Leagues and Community Clubs.** These groups are composed of members from all the local churches and relate the men to those responsibilities of the entire city or community which are outside the neighborhood of the individual church. The Protestant Churches gain in power where there is an interdenominational league of Protestant men who can present a unified front in meeting the needs of community life. 2. **Denominational Organizations.** Where there are several churches of one denomination in the community, an organization of all men of that faith has given strength to their work. 4. **Bible Classes.** The organized Bible class is frequently the only men's organization in the local church and through its united effort definite plans and programs are carried on. 5. **Men's Clubs.** Numerous men's clubs and brotherhoods have been organized in the local church for religious and educational work and social fellowship.

The existence of these groups in busy days can be justified only if they enable the men either to give or to get service.

COMPARATIVE STATEMENT

RECEIPTS FOR OCTOBER 1922		Churches and Individuals	W.H.M.U.	Legacies	TOTALS
	This year..... Last year.....	\$5,092.00 5,315.00	\$1,939.00 421.00	..... .....	\$7,031.00 5,736.00
	Increase..... Decrease.....	..... \$223.00	\$1,518.00 .....	..... .....	\$1,518.00 \$223.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

"Friday School"

Week-Day Religious Education in a Rural Field

By Superintendent Elmer H. Johnson, Montana

THE Boulder River, famous for trout, comes down from the eternal snows of the Absaroka Ranges, and empties into the Yellowstone River at Big Timber, Montana. Up the East Boulder, within three miles of the end of automobile travel, nestles the Hubbell Schoolhouse—a fine little building with a matchless setting.

Last October in company with the pastor at Big Timber, the writer held a "Community Church Institute" at McLeod, eighteen miles away from the railroad. Moving pictures, produced by equipment attached to a Ford car, were a feature of the Institute. A church and Sunday School resulted. By special appointment a meeting was held in Hubbell School, twenty-five miles from the railroad, and more than forty people responded to the appeal for a Church School. The organization was effected. The wife of a nearby ranchman, having only nine children in her family, was not too busy to accept the superintendency.

The time of meeting came up for discussion. The children were there; the house was warm on Friday afternoons; why not have the elders come in with the younger children and have an hour of work in Religious Education? It was so decided. Thus that Sunday School became a Friday School. The result was thoroughgoing work in religious education every Friday throughout the school year. All of the school children remained regularly and enough others came in to make the attendance in

the Church School fifty per cent more than the public school.

Regular Graded Lessons were used. The great lessons out of the Scripture were learned by children who had never been in a Church School before, for the simple reason that there had never been a Church School to go to in their native community. The terms "God" and "Jesus Christ," scarcely heard except in profanity before, took on their rightful meaning. The children brought into their homes the lessons out of the Book of Life.

The people showed rare devotion. One woman, with a year-old baby walked more than a mile carrying that baby. Even when the thermometer sank into the sub-zero regions and the snow was deep, she was there. Many of the children came four miles astride saddle horses. After one of the meetings a twelve-year-old girl from town undertook to ride one of those saddle horses. After some minutes there was a stir at the Baker ranch and first aid was administered but that did not deter the native from mounting that same animal.

The Hubbell people also launched successfully a Church Vacation School, with its program of worship, Bible stories, habit stories, hand work, memory work, dramatization etc. The children declared they wanted it for all day, so regular public school hours were observed. Thus in a single week they put in forty two hours—practically equivalent to a whole year of ordinary Sunday School.



"FRIDAY SCHOOL"

These people on the extreme frontier, in mountain fastness, have demonstrated the practicability of week-day religious education both in the form of an hour a week in conjunction with the regular public school and in the form of the Church Vacation School.

Thousands of communities away out from the railroads and in isolated places can follow their example

if they will, and give their children as good training as children in the populous centers. Indeed, they can do better, for there are not so many things to divide the attention. The very isolation stimulates contemplation.

"There, alone, with the man's world far,

There's a chance to think who you really are."



THINGS WORTH TELLING TO OTHERS

By Superintendent Lucius O. Baird, D. D.

THE Roosevelt Sunday School in the northwestern part of Seattle has doubled its enrollment and attendance during the first month. The Rosedale and Vaughn Schools have each taken on new life and are making splendid progress notwithstanding sectarian competition of the most unworthy type.

The school at Washougal in addition to steady growth and general advancement supplies a group of forty young people for the Sunday night choir, and twenty vocational choices for the homeland ministry, foreign field, and social service have been made. The example of Miss Clapp, a

former member of the school and daughter of one of the pastors of the church, now a missionary in Japan, has had much influence with this group.

It is also encouraging to the Sunday School missionary worker to find in the presidency of one of the strong young people's organizations at a city center, and leading the University Discussion Club of the senior division, a young man who years before accepted an invitation to come to the Sunday School in a village three miles distant. Such a young man realizes that one does not live for what he may get, but for what he may be.

In another section of the state, twelve boys from ten to thirteen years of age, when the "Ford" which was to take them to the organized class, broke down, tramped four miles through the rain, in order not

to miss the Sunday School session that meant so much to their open lives. There was, though they could not explain it fully, a place for them in the eternal order of things and they wanted to get into action.



GETTING INTO ACTION

By Superintendent John Humfreys, Indiana

THE membership of our Sunday Schools and young people's societies is increasing steadily and efforts are being made to reach every community needing religious educational help. Educational ideals generally are also being stressed and as a direct result, and one bringing with it a sense of grateful recognition of all that it means, Orland Church sent nine young people to college from one Sunday School class, five of them going to Olivet, Michigan; Angola Church sent four young folks to Olivet and Elkart Church, two.

In the state at large missionary ed-

ucation activities are following the Sunday School Extension program. As a concrete evidence of what is being accomplished, not only did the Angola Sunday School make the usual Children's Day offering but two Sundays later, when the regular missionary theme was presented, so great was the interest taken in the story of the unchurched children of our country, that the offering made was twice as large as that of the preceding year. The folks in our Sunday School felt there was something for them to do and the work was waiting for them to do it.

YOUR TASK AND MINE

By W. Knighton Bloom, D. D.

IT is a task that has for its foundation a divine order of things that has always existed, and will always exist.

That has for its challenge the clarion call of Phillips Brooks: "Do not pray for easy lives; pray to be stronger men."

That has for its message, not doctrine, but life; the application of eternal truth so that it makes itself felt.

That calls for getting into vital touch with people; the putting of ourselves where folks can find us.

That includes rational living, the teaching of a practical religion, and constructive leadership.

That means really influencing folks by doing all the good one can, and making no fuss about it.

" I saw him once—he stood a moment there;
He spake one word, which laid his spirit bare;
He grasped my hand, then passed beyond my ken;
But what I was, I shall not be again.

—THOMAS CURTIS CLARK.

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

The Christmas Fund of the Board of Relief

THE Congregational Board of Ministerial Relief and fourteen cooperating State Boards remind their generous friends of the annual appeal for the Christmas Fund for the Veterans of the Cross. Inaugurated more than twenty years ago, the Fund has steadily gained in favor, until it has come to occupy a high place of honor in the thought and purpose of our churches.

It is not classified as an "extra." It is an established and beautiful way of paying tribute in the spirit of gratitude and love to those who have given their lives for Christ and the Church. It is incorporated in the plan of our missionary and benevolent enterprises and has the hearty approval of all our missionary boards and of the Commission on Missions.

Upon this Christmas Fund the Boards of Relief, National and State must rely to make substantial addition to the annual grants which averaged in 1921, \$278 for the minister and \$205 for the widow. Last year 1940 subscriptions brought \$21,885, the largest gift on record. This provided an average Christmas gift of

\$35 for every pensioner on the Roll.

This year the Boards have a great hope that the Fund will be sufficient to provide a personal gift of \$50. But as

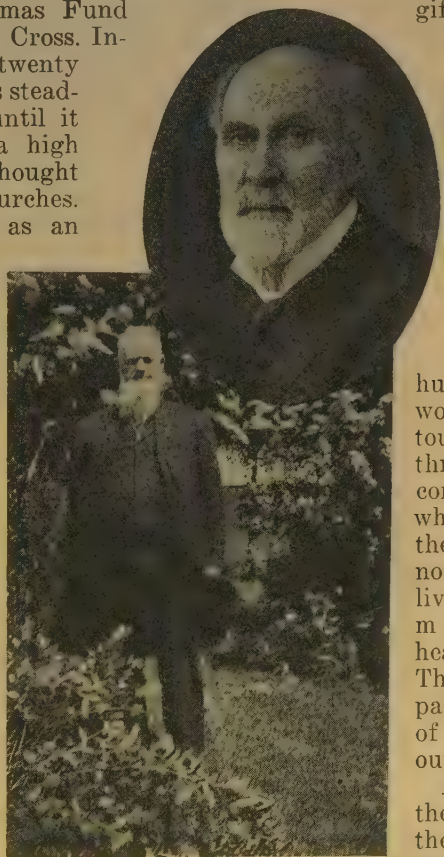
the roll is longer it would require an increase of 50 per cent in the Fund to make such distribution possible.

And how much it would mean! Think of the joy it would bring to the seven

hundred homes! It would be the very touch of Christ through his people, comforting those who, having given their all to him, are now in age, some living in loneliness, many in feeble health or invalidism. The accompanying pages present some of those whom it is our privilege to serve.

As you count it the supreme joy of the Christmas season to bestow the gifts of love upon

the nearest and dearest of your kin, so may you add to that blessed experience by including in the circle of your affection these dear people who, having served faithfully, are, in the



APOSTLES OF THE FAITH

evening of their days, in want. Let them feel that the sheltering care of God finds its expression in your thought for them. Let their Christmas day be a day of joy as they recognize in your gift not only the means of relieving their necessities, but a token of your affectionate remembrance of their service and of your strong fellowship with them in their weakness.

Our Honored Veterans

How little the average giver to the Christmas Fund realizes the wide range of the application of his gift! In the list of our elderly brothers are some who have served our largest churches, but who by misfortune or ill health find themselves in their age with little or no financial resources. It is

pathetic to read their notes of gratitude on receiving the quarterly checks on their grants, for the remittance is only a small fraction of what they had as income when at the height of their power. On the other hand, a large proportion are those who have served churches in less conspicuous places. Some have preached in tiny hamlets by the sea. Some have labored in the countryside, where the ancient church crowns the hilltop. They have stood in the front rank as home missionary pioneers in the mining towns of the Rockies, in the logging camps of Michigan, on the broad prairies of Dakota, on the sunny slopes of California. They have had a large

place in maintaining our Pilgrim heritage, founding our churches, shaping the ideals of the first settlers in mushroom villages, or holding to the faith of the fathers a diminishing population in rural districts, or evangelizing the immigrants from other shores swarming to our city gates.



IN MANY LIMITATIONS

Of the veterans whose faces appear on the preceding page, one is seventy-seven years of age, a preacher for fifty-four years in the Middle West. The other, seventy years of age, after thirty-eight years of service in New England and the South, was stricken down in his activities, submitted to a severe operation, suffered for months from the effect of a surgeon's blunder, for which only pitiful compensation was made, and is still enfeebled by his misfortune.

Helpless Invalids

Many are crippled by infirmities. This man with the crutch in the accompanying picture has a range of only about a block. This woman in the wheel chair is typical of a pathetic company of helpless invalids to whom we minister. Now and then, as in the last year, it is our privilege to provide one who can no longer walk, with an invalid's chair in which he may wheel himself or be wheeled by others about his home.

The Widows

It is remarkable that whenever the roll is made up the number of widows

is always almost identical with that of the ministers. It would, presumably, be still greater but that so often the widowed mother finds shelter and care in the home of some devoted son or daughter. Of those whose faces appear herewith one has been for thirty years a widow in a large New England town, her name that of a family famous in the annals of Congregation-

alism, from which leaders of our churches have sprung. Although enfeebled by age and limitations of health, her little room breathes the atmosphere of saintliness. The other is now seventy-four years of age, living in a great city of the Central West with a daughter who out of her slender weekly wages helps to maintain their primitive apartment.

In one of her letters she writes of the gratitude to the Board: "The spirit of Christian fellowship which it has been my privilege to know for so many years has culminated in an experience of Christlike love and loyalty that sweetens life beyond measure." What an unspeakable privilege to minister to such blessed lives as these, giving them a touch of comfort which otherwise they could not have, throwing around them the sheltering arm of Christian fellowship and smoothing the way before their trembling feet.

Growing Old Together

One of the beautiful experiences in the great family of the Board of Relief is that so many husbands and

wives are spared to keep company together in the days of age when joy is doubled and grief halved by the companionship. This year there have been at least three golden weddings. One of the pictures on the following page is a snapshot in the California sunshine on the golden wedding day, the husband seventy-eight, though his looks belie his age. He has served forty-two years in New England and the West. The other group is of North Dakota, the husband seventy-nine years of age, forty-three years in service. When he could no longer preach he took a position as janitor, but the heavy labor of shoveling coal, carrying heavy baskets of ashes, clearing the walks of snow, etc., was too much for him. He injured himself seriously and had to abandon the work and the little income of \$150 a year derived therefrom. Now he raises bees and sells honey, tramping many miles, though nearly fourscore years, to find customers.



IN THE EVENING OF
THEIR DAYS

Emergency Cases

Most tragic of all are the emergency cases. Three typical instances have occurred within a few weeks. The first was in Kansas, where an honored pastor suddenly found his physician diagnosing Bright's disease and saying he must go South, if possible, for six months in the hope of restoring health sufficiently to resume some measure of ministerial service. He is selling furniture to pay carfare and his friends appeal to the Board for a grant of \$50 a month. This is twice what we could ordinarily give. The

second was in North Dakota, where a young minister, after a long and faithful service, was suddenly stricken with a severe illness. His family is poor, and his friends are unable to meet his needs. The Board has granted him a small sum to help him through this crisis. The third was in California, where a young minister, after a long and faithful service, was suddenly stricken with a severe illness. His family is poor, and his friends are unable to meet his needs. The Board has granted him a small sum to help him through this crisis.

second was from Oklahoma—a minister finding himself in the power of dread tuberculosis, a daughter with her slender salary as a teacher the only means of support. He seeks entrance to a Denver sanatorium at special rates. He needs far more than the Board can give, but swiftly your gift was sent to tide him over the first weeks. The third was near New York, a man suddenly losing his pastorate, thrown into nervous prostration by the incident, utterly without means, nowhere to turn, a daughter invalided; but a friend tells his story, and the Board, the gracious hand of help in time of need, comes immediately to his relief, though what it can

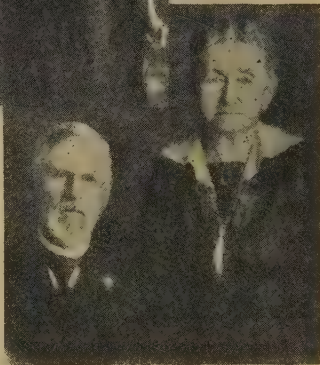
give is pitifully limited. Was it not worth while to have a hand in this?

The Objective of the Christmas Fund

Into such homes as have been described herein the Christmas gifts go. Pictures for yourself the joy of a visit from the postman Christmas morning, bearing "a letter from New York"—the breathless interest, the exclamation of delight, possibly tears of gratitude, as the letter is opened and the generous

check is discovered; and then the aftermath—a fresh supply of substantial food, warmer clothing which had been impossible before, the ton of coal, the delicacy for the sickroom.

Who does not want to share in such a blessed ministry as a part of his Christmas Day?



GOLDEN WEDDINGS



THE PILGRIM MEMORIAL FUND

DURING the financial depression many annual instalments on subscriptions to the Pilgrim Memorial Fund were necessarily delayed. Now that business is quickening it is hoped that a large proportion of these can be paid up to date. The Pilgrim Memorial Fund Commission is asking each church to appoint a special representative to secure the payments and forward them to the office of the Fund. Results are already notable. Receipts are coming in at the rate of \$2,000 daily. Total collections above expenses were, November 15, \$3,631,501.36.



THE ANNUITY FUND—LAST CALL FOR 1922

IN 1923 the credit toward the member's annual dues on the Expanded Plan is likely to reach \$65, and it will be more as payments on the Pilgrim Memorial Fund increase. Only those who shall have paid the dues for 1922 in full before the year closes are eligible for the credit in 1923. Only one month remains. Do not delay. Write the Annuity Fund immediately and ascertain what the plan would yield for you if you became a member. Do not trust to rumors. Get the exact facts.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

AT the Federation Annual Meeting, the after-dinner program was presented in the form of a Bird Concert: the greeting from the Unions of the Southeast District, represented in the following symposium as the Baltimore Oriole, was given by Mrs. Mary E. George.

The Southeast District (including the states of Kentucky, Tennessee, North and South Carolina, Georgia, Alabama, Louisiana and Florida), is to be represented in this symposium as the Baltimore Oriole.

There are three outstanding characteristics of the Oriole—its beauty, its song and its nest. The Oriole flits from tree to tree like a flash of black and gold, and is one of the most striking and beautiful of our native birds. Our Southeast District is the choice portion of our beautiful, sunny Southland, with its mountains in the northeastern part known as "the hand of the sky"; with its cotton fields and orange groves and forests of oak and pine; with its rivers and smiling waters; with a white population 100 per cent American; with the best and purest blood to be found in America. The men and women of Dixie are to take a leading part in the next one hundred years of our national life. Unfortunately, Congregational blood did not in generous measure flow southward, with the result that we have in our Southeast District only 217 churches, 9,637 members, or an average of only 45

members per church; then, besides, many of these are rural churches, so you must not expect too much of our Southern Oriole.

The second characteristic of our Oriole is its sweetest bird songs. Our southern women are beginning to sing a new and better song—they are rousing the glory that is in them. Within the last three years Kentucky, Tennessee, the Carolinas, Georgia, Alabama and Louisiana have organized State Unions, and Florida has made great strides forward. The most encouraging work of our churches in the South is the work of our women. They are just getting started, and you may expect larger and larger things in the years ahead of us.

The third, and outstanding feature of the Oriole, is its nest, a pendulous sack, skillfully interwoven and suspended from some hanging branch, giving a perfect rock-a-bye baby effect to the fledglings. We southern women are mothering our Congregational fledglings, weaving our lives into the nest fabric. It is our aim to build a Congregational home nest—to organize a Union and Branch in each of our Southeast states, with auxiliaries in each church, so that we may make a larger and larger contribution to the Kingdom of God through our own denominational agencies and sing a better song and build a better nest than even our Oriole can.

REPORT FROM THE SOUTHERN DISTRICT (COLORED)

By Mrs. Alfred E. Lawless, Jr.

The plans for interesting a large number of women of our southern churches in the program of the Woman's Home Missionary Federation were suggested at an opportune

time. The Chicago meeting of the National Convention of Congregational Workers among Colored People offered an excellent opportunity to present the matter to representa-

tives of women's work from six of the southern states, many of whom were officers of their respective State Unions and presidents of their several local societies. The advantage of becoming a part of the Federation was readily seen and its general scheme of work was adopted as the program to be followed in their several states.

The impress of the northern missionaries is recognized among the leaders of women's work in this group of churches. In the early days of the A. M. A. work in the South, the women were organized in many of the churches and trained in helpful service to home and foreign fields. Many of their societies have had some special share in missions in Turkey, India, Ceylon and Africa as well as an active part in Porto Rico, Sunday School Extension, student aid, church building, hospital supplies and other enterprises at home. Their publicity department has been inactive, therefore much of their good work is unknown.

A little investigation also shows that the women of this group furnish a large share of the leadership of their respective communities in civic, educational and social activities. Credit for much of this work justly belongs to the women's Unions, but no report of this has been made either in the state or nationally. We hope that under the plan of closer organization not only to receive credit

for what is being done, but to encourage the women in the attempt to do more.

The need of deeper personal consecration of life through prayer service and gifts, is recognized and felt. The women in many of the churches plan to take a more active part in the evangelistic efforts of their home churches. There is a keener interest in the study class and a large number of the study books for this year are being purchased by the societies.

Without exception, the State Unions have accepted the four per cent of the apportionment. Much educational work remains to be done. The presidents and secretaries are assisting in a campaign of education which is intended to reach the last woman in the smallest local society. It will require considerable effort and time to get them all intelligently back of the program, but the outlook is bright.

There are six organized State Unions in the South: Alabama, Georgia, Louisiana, the Carolina, Tennessee (including Arkansas and Kentucky), and Texas. In eight, three, or about fifty-five per cent of the churches, the women are organized. We hope to have a State Union for Mississippi soon and to have a local Union in every one of the hundred and fifty or more churches. This is our task!

GOALS 1923—ADOPTED AT THE ANNUAL MEETING

Forty-two Unions contributing to each of the six national societies.

Forty-two Unions contributing two per cent to the Woman's Home Missionary Federation.

RESOLUTIONS—ADOPTED AT THE ANNUAL MEETING

Schauffler: "In view of the investment the Woman's Home Missionary Unions have made in the Schauffler Missionary Training School and in the Congregational Training School for Women—the Federation recommends: (1st) That the Woman's Home Missionary Unions coop-

erate with the Foundation for Education through the formation of Coll. Clubs or other means by which money may be raised for the work of the Foundation. (2nd) That gifts to the Foundation intended for Schauffler and the Congregational Training School be so designated."

Forty-two Unions meeting their apportionment.
A Prayer Guild in every church.
A Thank Offering from every Woman's Society.

YOUNG PEOPLE'S WORK

MONEY RAISERS

The Penny Circus

MISSION to the circus, one cent; checking, one cent; attractions, one cent; in fact, everything that you do or have at the Penny Circus costs you a penny. Posters should be out in advance, listing of the various attractions, and advising all to save their pennies for the event. Committees should be appointed to take charge of all booths, and details such as refreshments and cards for the different attractions. The attractions in the booths may be as many and varied as your numbers and space will allow. A good list includes:

Merry-go-round: a girl named Mary walks around a chair.

Barber shop: a girl blindfolds patrons who are kissed by a small boy who was hidden when they entered.

Fluctuating Flossie: a girl under an umbrella, that is dressed as a young lady with a head, raises and lowers the umbrella.

Fish Pond: stocked with samples of toilet soap and powder.

Beautiful Diving Girls: celluloid dolls on a small spring board on a wash tub full of water.

Lovers' Lane: a path through darkened rooms strewn with obstacles. A fortune telling booth, pop corn stand, and home-made candy may also be used. The refreshments may be as simple as you wish. Sandwiches, coffee, ice cream and cake are a good selection. All articles such as paper napkins, plates, cups and spoons cost a penny each in addition to the food. An average of forty pennies is usually spent, thereby netting a good sum.

Sunshine Bags

One society has found this a very satisfactory way of raising money with relatively little work. At the beginning of the summer small, yellow bags (made of paper cambric), were

distributed to members, accompanied by the following poem:

"This yellow bag pray hang in view,
And when the sun shines all day through
Drop in a cent that it may be
A truly "sunshine bag," you see.
Next fall, when we begin our work,
Bring in your bag, let no one shirk!
We'll gladly count our pennies o'er,
Fill up our bank account once more.
And face our winter's task with zest,
Because with sunshine we've been
blessed."

The first meeting of the society in the fall took the form of a "Sunshine Tea." Invitations written on yellow paper were sent to all the members, the decorations in the room were yellow flowers, with yellow candles, candle shades and other table decorations. Special music and a special speaker provided an attractive program and the return from the "Sunshine Bags" more than exceeded the expectations of the committee. This plan may be reversed and "Rainy Day" bags made of some gray material, may be used in place of the "Sunshine Bags."

Flower Tea

This is an excellent plan to use in the spring, especially for a group of girls. The room in which the tea is to be held should be lavishly decorated with wild flowers—it is hardly possible to use too many. The girls who act as waitresses should be dressed in crepe paper costumes to represent as many different flowers as possible, i. e., roses, violets, daffodils, forget-me-nots, etc. Tea tables are set in the room from which tea, coffee, cocoa and cake, or whatever seems appropriate, are served for a moderate charge, while loaves of cake and bread, candy and articles, are sold at a separate food table. The attractiveness of the room and the costumes of the girls make this an exceedingly pretty entertainment. A short program may be given at some designated hour, if desired.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

(Receipts for September, Continued)

THE SOUTH

VIRGINIA—\$5.
Hampton: C. E. Soc., for Santee Normal Training School, 5.

WEST VIRGINIA—\$3.75.
Through the Woman's Home Missionary Union of Ohio: Mrs. Jennie C. Hosford, Treasurer, 3.75.

KENTUCKY—\$50.
Berea: Union Ch., 50.

SOUTH CAROLINA—\$264.99.
Charleston: Avery Institute Sr. Class, 1922, for furnishings, 264.99.

GEORGIA—\$5.
Augusta: Ch., 2.67.
Oak Hill: Ch., 2.33.

ALABAMA—\$1,027.12.
Talladega: S. S., 26.23; Talladega College, for Seymour Hall, Talladega, 1,000.89.

MISSISSIPPI—\$15.10.
Meridian: A. M. A. League, for Tougaloo College, 13.10. Tougaloo: G. W. D., for Tougaloo College, 2.

LOUISIANA—\$14.25.
Abbeville: Ch., 2. Gueydan: Hubbard Ch., 1. Houma: Mt. Horeb Ch., 75c. New Orleans: Beecher Ch., 10. Schriever, St. Mark's Ch., 50c.

Commission on Missions \$5,763.09
Diamond Jubilee Fund 75.00
A. M. A. League 31.96
General Education Board, for Talladega College 5,000.00

INCOME—\$85,981.83.

Andrews Theological Hall, Talladega College, 27.11; Atterbury Endowment, 268.24; Avery Fund, 483.62; A Friend, 5.36; Band of Hope Trust Fund, 4.13; Charles M. Baxter Scholarship, 53.65; Eunice Hatch Baxter Scholarship, 53.65; Barnes Memorial Scholarship, 5.36; Catherine A. Blakeman Endowment, 101.92; Wm. Belden Endowment for Talladega College, 54.83; W. R. Bishop Endowment, 2.68; Mrs. S. M. Brewer Endowment, 55.26; Julia K. Brick Endowment, for Joseph K. Brick School, 6,476; E. A. Brown Scholarship for Talladega College, 38.03; Brown Fund for Colored People, 53.65; Mrs. Merriam T. Brown Fund, 26.82; Henry Ward Beecher Memorial Fund for Talladega College, 788.65; Mehetabel C. B. Baxter Endowment, 154.21; Eva F. Burnham Endowment, 4.72; Howard Carter Endowment, 26.82; Carroll Cutler Theological Scholarship for Talladega College, 1.34; Susan R. Cutler Fund, 1.33; De Forest Endowment Fund, for Talladega College, 1,072.94; E. B. Dickson Fund for Grand View, Tenn., 101.92; C. F. Dike Fund for Straight College, 268.24; Wm. E. Dodge Theological Fund for Talladega College, 268.24; Dewing Fund, 715.80; Katherine C. Eastman Fund, 5.01; Eldridge Fund, 536.47; Erwin & Other Funds for Talladega College, 3,250.00 Ewell Fund for Howard University, 53.65; Rev. B. Foltz Endowment, 53.65; Rev. Robt. Ford Endowment, 10.73; Goodnow Hospital Fund for Talladega College, 375.53; Fitts & Warner Fund for Wilmington, N. C., 50; The Gregory Fund for Books for Mountain Whites and Colored People, 885.34; Graves Theological Scholarship for Talladega College, 268.24; Elsie G. Green Fund for Nat. Ala., 50.96; Charles M. Hall Endowment, 42,000; Elizabeth S. Hall Endowment, 53.65; Rachel R. Hamilton Endowment, 53.65; Irenus Hamilton Endowment, 26.82; Abby B. Haskell Endowment, 108.67; Hammond Fund for Straight College, 268.24; Clara E. Hillyer Fund, 2,317.30; Holmes Memorial Fund for Cappahosic, Va., 2.68; Howard University Endowment, 2,145.89; Henry W. Hubbard Endowment, 3,086.81; Thomas S. Johnson Endowment, 2,145.89; H. W. Lincoln Theological Scholarship for Talladega College, 53.65; Mrs. P. N. L. Livermore Scholarship for Pleasant Hill, Tenn., 91.86; Luke Memorial Scholarship for Talladega College,

23.29; Asa W. Kenney Endowment, 2,000; J. Miner Endowment, 26.82; Million Dollar Fund, 33.24; Samuel Morrill Endowment, 26.82; Re George Z. Mechlign Endowment, 18.77; Hanna L. Morton Endowment, 134.12; Sarah J. Nas Endowment, 26.82; George L. Newton Endowment, 268.24; Mary E. Page Endowment, 10.73; Piedmont College Endowment for Piedmont College, 810; S. W. Pierce Endowment, through the W. H. M. U. of Iowa, 13.45; C. B. Rice Memorial Fund for Talladega College, 23.60; J. S. Ricker Endowment Fund, 268.24; J. E. Ricker Endowment Fund, through the W. H. M. U. of Maine, net, 144.17; William H. Richardson Endowment, 711.92; John Roy Theological Scholarship, 53.65; Seymour Straight Endowment for Straight College, 218.56; Sophronia L. Stark Endowment, 103.29; Belind Sanford Endowment, 53.65; Strong Memorial Fund, 4,864.02; S. M. Strong Endowment Fund for Saluda, N. C., 268.24; Stone Theological Scholarship Fund for Talladega College, 53.65; Timothy Smith Endowment, 268.24; Stephen Stickney Mountain Educational Fund, 1,485.42; Horace G. Story Fund, 77.80; Student Aid Fund for Talladega College, 1.11; Straight University Scholarship Fund, 157.60; Talladega College Endowment, 2,253.18; Mary W. Thompson Endowment, 26.82; E. G. Upson Scholarship Fund for Tougaloo College, 107.29; Margaret Upson Scholarship Fund for Tougaloo College, 255.43; R. M. Tenney Scholarship Fund for Talladega College, 53.65; Maria W. Warriner Fund, 53.65; Seth Wadhams Fund for Talladega College, 53.65; Comfort Ward Fund for Wilmington, N. C., 12.07; A. Wentworth Endowment, 50.96; Dr. M. C. Williams Endowment, 26.82; Addi Wing Williams Mountain Educational Fund, 54.64; Mary E. Wilcox Memorial Fund for Talladega College, 53.65; Samuel White Endowment, 160.94; J. and L. H. Wood Theological Scholarship for Talladega College, 53.65; Yale Library Fund for Talladega College, 28.24; Tall Caroline M. Martin Endowment, for Demorest Ga., 107.29; for McIntosh, Ga., 107.29; for Memphis, Tenn., 107.29; for Clinton, Miss., 107.29; for New Orleans, La., Straight College, 107.29; for Bricks N. C., 107.29; for Kings Mountain, N. C., 107.29; for Cotton Valley, Ala., 107.29; for Marion, Ala., 107.29; for Fessenden Fla., 107.29; for Evarts, Ky., 107.29; for Santee Neb., 107.29; for Santurce, P. R., 107.29; for Austin, Texas, 107.29.

TUITION—\$100,470.26.

Athens, Ala., 2,148.10; Florence, Ala., 2,298.95; Fort Davis, Ala., 711.81; Marion, Ala., 2,843.76; Mobile, Ala., 5,536.30; Talladega, Ala., 15,984.85; Fessenden, Fla., 1,471.87; Athens, Ga., 2,597.99; Macon, Ga., 5,073.02; McIntosh, Ga., 635.95; Thomasville, Ga., 2,930.29; Lexington, Ky., 1,680.20; New Orleans, La., 10,398.17; Clinton, Miss., 504.24; Moorehead, Miss., 678.75; Tougaloo, Miss., 4,633.18; Beaufort, N. C., 236.75; Bricks, N. C., 4,001.59; Kings Mountain, N. C., 2,991.17; Troy, N. C., 980.75; Charleston, S. C., 4,632.75; Greenwood, S. C., 2,295.98; Memphis, Tenn., 12,113.11; Pleasant Hill, Tenn., 3,324.72; Austin, Texas, 4,846.49; Cappahosic, Va., 1,615.13; Santurce, Porto Rico, 30; Santee, Neb., 290.54; Vernal, Utah, 1,139.85; Albuquerque, New Mexico, 1,794.50.

SLATER FUND PAID TO INSTITUTIONS—\$3,100.

To Talladega, Ala., 1,000; Tougaloo, Miss., 800; New Orleans, La., 800; Greenwood, S. C., 500.
From the General Education Board, for Talladega College, 5,000.

Summary of Receipts for September, 1922.
Donations \$41,763.28
Legacies 167,069.84
Income 208,833.12
Tuition 85,981.83
Slater Fund 100,470.26
Total 3,100.00

Total.....\$398,385.21

Summary of Receipts, Twelve Months from Oct. 1, 1921, to Sept. 30, 1922.	
Donations	\$401,682.59
Legacies	216,604.88
	\$618,287.47
Income	85,981.83
Tuition	100,470.26

Slater Fund	3,100.00
Total	\$807,839.56
Endowment Funds	
The Dewing Fund, additional	\$1,052.00
The Gregory Fund, additional	15,200.00
	\$16,252.00

Receipts for October, 1922.

The Daniel Hand Educational Fund for Colored People	
Income for October from Investments	\$2,025.99

Current Receipts

EASTERN DISTRICT

MAINE—\$479.40.
Bangor: Hammond St. Ch., 40.98. Brewer: First Ch., 7.35. Bridgton: First Ch., 27.50. Portland: State St. Ch., 200. State St. Ch., by Mrs. I. P. W., 2. South Bridgton: King's Daughters, 17. West Brooksville: Ch., 2.
The Congregational Conference and Missionary Society of Maine, by George F. Cary, Treasurer, 182.57.
NEW HAMPSHIRE—\$1,651.93.
Exeter: Mrs. H. P. G., \$333.33. Salmon Falls: Ch., 4.80. Swansey: Ch., 10.
New Hampshire Congregational Conference, 303.80.
VERMONT—\$199.06.
Brattleboro: Centre Ch., 100. Sunday School, 2.54. Dorset: Ch., 37.86. Manchester: Ch., 8.66.
MASSACHUSETTS—\$7,474.22.
(Donations, \$2,431.18. Legacies, \$5,043.04.)
Agawam Feeding Hills, Ch., 11. Ashburnham: First Ch., 6.55. Attleboro Falls: Central Ch., 8.24. Ballardvale: Union Ch., 27.58. Billerica: Ch., 8.61. Boston: Roslindale Ch. to constitute Miss Olive Newton Deane and Mrs. Fred Mitchell Honorary Life Members, 100. Dorchester: Second Ch., 57.67; Miss H. H. W., Brighton: Ch., 16.87. Cambridge: Prospect Ch., 18.08; Pilgrim Ch., 24.63. Chelsea: First Ch., 18.29. Chicopee: Third Ch., 40.50. Clinton: German Ch., 2.28. Dennis: Union Ch., 1.50. East Northfield: Trinitarian Ch., 50. Framingham: Woman's Missionary Society, 60. Framingham: Grace Ch., for Tougaloo College, 33.25; Plymouth Ch., 30. Granville, West: Beach Hill S. S., 3. Greenfield: Second Ch., 57. Haverhill: Centre Ch., 23.04. Holden: Ch., 16.48. Housatonic: Ch., 9.90. Jamaica Plain: Boylston Ch., 1.17. Lawrence: United Ch., 62.70. Lowell: Elliot-Union Ch., 46.12; Elliot-Union S. S., 4.39. Malden: First S. S., 51.64. Marblehead: First Ch., 20. Medford: Hillside Ch., 4. Mystic: Ch., 1.44. Melrose: First Ch., 47.50. Methuen: Ch., 4.66. Milbury: Second Ch., 38.66. Newbury: First Ch., 52.50. Newburyport: Belleville Ch., 7.32. Newton: First Ch., 76.53. Northampton: First Ch., 59; Florence Ch., 78.75. Petersham: Ch., 38; C. E. Soc., 20. Pittsfield: Emmanuel Community Ch., 5; Pilgrim Memorial S. S., 5. Quincy: Bethany Ch., 22.53. Rockland: Ch., 7.80. Rutland: First Ch., 26.50. Salem: Tabernacle Ch., Daughters of the Covenant, 2. Sharon: First Ch., 42.75. South Deerfield: Ch., 7.50. Springfield: Hope Ch., 136.32; Mrs. I. D., 25. Stoneham: A Friend, 2. Waltham: First Ch., 47.50. Wellesley: Ch., 60.10. Westboro: Ch., 22.73. West Boylston: First Ch., 4.18. Westfield: Mrs. M. R., 10. Westford: Union Ch., 44. Wellesley Hills: First Ch., 95. Williamsburgh: Mrs. H. E. J., 25. Worcester: Bethany Ch., 17.90; Piedmont Ch., 170; Plymouth Ch., 221.32.

LEGACIES

Brookline: Emily S. Rogers, 3,309.72. Westboro: Elizabeth Adams, 800. Wilmington: Lois R. Carter, 2,800 (Reserve Legacy 1,866.68), 33.32.

RHODE ISLAND—\$160.99.
Barrington: Ch., 46.57. Kingston: Ch., 77. Providence: Free Evan. Ch., 38.42.

CENTRAL DISTRICT

CONNECTICUT—\$1,804.35.
Berlin: Second Ch., 22.44. Bridgeport: United Ch., 240.09. Brooklyn: Ch. & S. S., 24.50. Burlington: S. S., 10. Fairfield: First Ch., 66.32. Haddonbury: S. S., 11. Haddam: Ch., 25. Hartford: Asylum Hill Ch., 240. Kent: Mrs. J. B., box books for Ballard School Library. Litch-

field: Mrs. W. J. D., for Tougaloo College, 5. Madison: First Ch., 30. Milford: B. L. C., 5; W. A. R., 10; M. P. T., 10; J. E. V. D., 5; Mrs. J. E. V. D., 5; for Talladega College, 200. Naugatuck: H. W., for Tougaloo College, 200. New Haven: Center Ch., 400. New London: First Ch. of Christ, 20.80. New Milford: First Ch., 28.50. Ridgefield: First Ch., 8. Terryville: Ch., 116.87. Wallingford: First Ch., 125. Waterbury: Second Ch., Woman's Guild, 6.50. Watertown, Y. W. Aux., 3.16; Miss A. F., for Tougaloo College, 15. Westford: Ch., 10. West Haven: First Ch., 82.70. Windham: Mrs. & Miss B., 5; A Friend, 1. Windsor: First Ch., 25.02; Second Ch., 17.74. Woodstock: First Ch., 29.71.

NEW YORK—\$1,037.96.

Albany: H. A. E., for Talladega College, 28. Brooklyn: Central Ch., 451.81. Buffalo: Kiwanis Club, 50; H. W., for Talladega College, 5. Chappaqua: Mrs. F. S., for Carolina Hall Fund, 2. Corning: First Ch., 20. Deansboro: Ch., 10. Elbridge: First Ch., 16. Gloversville: First Ch., 250. Jamestown: First Ch. S. S., 16.05. Middletown: North Street Ch., Bible Gleasers, for Marion, Ala., 5. New Sharon: Ch., by E. C. W., 15. New York: Grace Cong. Ch., 2.50. Nyack: Central Ch., 2. Orient: Ch., 30. Rochester: Mrs. C. H. R., for Carolina Hall Fund, 2. Rutland: Ch., 7. Savannah: Ch., 10. Sherburne: S. S., for Ryder Memorial Hospital, Humacao, P. R., 25. South Bangor: Willing Workers, S. S. Class, 10. Spencerport: Slayton S. S. Class, for Pleasant Hill, 35. Stuyvesant Falls: German Ch., 1. Walton: First Ch., 44.60.

NEW JERSEY—\$1,037.69.

Asbury Park: E. B., 25. Glen Ridge: Ch., 537.50. Montclair: First Ch., 415. Paterson: First Ch., Woman's Association for Christian Work, for Bed at Ryder Memorial Hospital, Humacao, P. R., 30. River Edge: First Ch., 15.19. Woodbridge: First Ch., 15.

DISTRICT OF COLUMBIA—\$140.63.

Washington: First Ch., 140.63.

OHIO—\$598.10.

Killbuck: Mrs. L. R. M., 4.25. Oxford: M. F. L., 50.
Through the Woman's Home Missionary Union of Ohio: Mrs. H. H. Hosford, treasurer, 543.85.

MICHIGAN—\$272.33.

Bay City: Mrs. H. H. M., for Carolina Hall Fund, 1. Calumet: S. S., for Theo. Dept., Talladega College, 18.75.
Michigan Congregational Conference: By C. C. Vaughan, 252.58.

WESTERN DISTRICT

ILLINOIS—\$1,096.28.

Abingdon: First Ch., 15.50. Chicago: Forest Glen Ch., 5.80; Rogers Park Ch., 50; Wellington Avenue Ch., 100; Dr. L. B., for Tougaloo College, 5; H. L. K., 5. Des Plaines: Ch. 58. Evanston: F. H. T., for Port Berthold, No. Dak., 100. Geneseo: Ch., 16. Harvey: Miss K. De G., for Marion, Ala., 5. Moline: First Ch., 104; T. J. W., for Tougaloo College, 20. Paxton: Mrs. J. B. S., for Marion, Ala., 5. Peoria: Mrs. C. F., for Tougaloo College, 10. Winnetka: Ch., by Mrs. D. S., 50.

Through the Congregational Conference of Illinois, 548.98.

WISCONSIN—\$9.00.

La Crosse: J. A. L. B., 5. Polar: St. John's Ch., 4.

MINNESOTA—\$437.49.

Minneapolis: J. A. R., for Talladega College, 25; A. P. S., for Tougaloo College, 20. St. Paul: C. H. S., for Carolina Hall, 1.
The Congregational Conference of Minnesota, 391.49.

IOWA—\$457.81.

 (Donations \$76.97, Legacies \$380.84)
Tracer: Ripley Ch., for Marion, Ala., 40. **Waterloo:** First Ch., 36.97.

Legacies.
Osage: James A. Smith, 1,000 (Reserve Legacy 666.66), 333.34. **Peterson:** Laura A. Atwood (50 less Tax), 47.50.

MISSOURI—\$114.39.

Kansas City: Mrs. J. E. D., 1; Sgt. H. M., 1 for Carolina Hall. **Lebanon:** Ch., 8. **St. Louis:** Pilgrim Ch., 72.89. **Webster Groves:** First Ch., 31.50.

KANSAS—\$379.20.

Manhattan: Ch., for Emerson Institute, 2.80; "Friend," 25; Mrs. P. H. McK., 5.

The Kansas Congregational Conference: By Miss Ruth E. Wood, Treasurer, \$346.40.

NEBRASKA—\$813.75.

Through the Nebraska Congregational Conference, by S. I. Hanford, Supt., 460.41.

The Nebraska Women's Home Missionary Union, by Mrs. C. J. Hall, Treasurer, \$353.34.

NORTH DAKOTA—\$100.10.

Elbowoods: Armstrong Ch., for Santee, Neb., 3. **Through the Congregational Conference of North Dakota:** From Churches, 77.99; from W. H. M. U., 19.11.

SOUTH DAKOTA—\$38.03.

Bowdle: Friedensthal Ch., 6. **Delmont:** German Ch., 7. **Fairfax:** Bethlehem German Ch., for Fort Berthold, 10; Hope German Ch., for Fort Berthold, 10. **Pierre:** S. S., for Tougaloo College, 5.03.

COLORADO—\$10.00.

Bethune: Hoffnuns German Ch., 10. **Colorado Springs:** Mrs. E. H., Magazines for Lincoln Academy.

MONTANA—\$32.20.

Through the Congregational Conference of Montana, by Rev. E. H. Johnson, Supt., 32.20.

OKLAHOMA—\$21.95

The Congregational Conference of Oklahoma, by Mrs. James F. Walker, Treasurer, 21.95.

NEW MEXICO—\$45.00.

Albuquerque: Mrs. A. C. D., for Rio Grande School, 10; Miss M. A. S., for Rio Grande School, 10. **Gallup:** Ch. in Christ, 25.

PACIFIC DISTRICT.
CALIFORNIA (NORTHERN)—\$127.50.

Redwood City: Ch., 12.50. **San Francisco:** L. S. S., 30.

The Women's Home Missionary Union of Northern California, for the Rio Grande School, 15.

CALIFORNIA (SOUTHERN)—\$181.70.

Long Beach: F. C., for Tougaloo College, 10. **Los Angeles:** First Ch., 50. **Pasadena:** Lake Avenue Ch., Missionary Society, goods for Rio Grande School. **Riverside:** Ch., 15. **San Diego:** Logan Heights Ch., by Miss M. L. D., 10.

Through the Woman's Home Missionary Union of Southern California, 96.70.

OREGON—\$29.95.

Through the Congregational Conference of Oregon, \$29.95.

WASHINGTON—\$300.84.

Ritzville: Philadelphia German Ch., 15. **Seattle:** Pilgrim Ch., 37.78.

Through the Congregational Conference of Washington, \$110.90.

Through the Woman's Home Missionary Union of Washington, \$137.16.

UTAH—\$5.00.

Vernal: Dr. G. H. C., for Wilcox Academy.

ARIZONA—\$30.32.

Phoenix: First Ch., 5.22; **Neighborhood Ch.,** 2.

IDAHO—\$21.00.

Post Falls: "Buds of Promise Class," S. Papers for Kings Mountain.

Through the Congregational Conference Idaho, \$21.

ALASKA—\$1.00.

Through the Congregational Conference Wash., 1.

HAWAII—\$354.00.

Honolulu: Central Union (Through Hawaii Board), 300; W. R. C., 50. **Waikane:** Ch., 4.

THE SOUTH
NORTH CAROLINA—\$230.88.

Ashboro: Ch., 2.60. **Carter's Mills:** Ch., 1.2. **Charlotte:** Emmanuel Ch., 1.65. **Concord:** Ch., 2.20. **Dry Creek:** Ch., 3.90. **Gibsonville:** Ch., 60c. **Greensboro:** Ch., 16.40. **Fayetteville:** Ch., 2. **Douglass Chapel:** 1. **Haw River:** Melville Ch., 2. **St. Andrew's Chapel:** 2.20. **Hemp:** Bear Cree Ch., 1. **High Point:** Pilgrim Ch., 4. **King's Mountain:** Ch., 3. **Little's Mills:** Snowhill Ch., 5. **McLeansville:** Union Grove Ch., 2. **Mebane:** Cedar Cliff Ch., 4; Mary's Grove Ch., 2. **Moncure:** Haywood Ch., 3.07; Jones Chapel, 2.22; Moore's Sanctuary, 1.25. **Mooresville:** Ch., 2. **Mt. Gilead:** Oak Ridge Ch., 3.20. **Mt. Pleasant:** Ch., 1.75. **Pekin:** Ch., 2.36. **Pittsboro:** Ch., 1.40. **Raleigh:** Ch., 47.80; S. S. Lincoln Memorial, 25. **Rockingham:** Lewisville Ch., 1.55; Love Grove Ch., 5. **Salem:** Ch., 2.70. **Sanford:** Ch., 3.50; **Temple:** Ch., 2.55. **Sedalia:** Bethany Ch., 6.20. **Shiloh:** Ch., 3. **Statesville:** First Ch., 1.10; **St. Louis:** Ch., 1.10. **Strieby:** Ch., 3.30. **Troy:** Ch., 4.40. **Vander:** Shiloh Ch., 1.40. **Wilmington:** Ch., 5.60.

The Woman's Home Missionary Union of North Carolina, Mrs. F. R. Flynn, Treasurer, 32 (1 of which for Ryder Memorial Hospital, Humacao P. R.)

GEORGIA—\$6.00.

Thomasville: Bethany Ch., 6.

ALABAMA—\$3.50.

Florence: First Ch., 2.50. **Gadsden:** Ch., 1.

TENNESSEE—\$10.00.

Pleasant Hill: M. W. F., for Dodge Memorial, 10.

MISSISSIPPI—\$20.00.

Jackson: The Tucker Printing Company, for Tougaloo College, 20.

LOUISIANA—\$5.50.

Erath: Beard Chapel, 50c. **Gueydan:** Hubbard Ch., 50c. **Lake Charles:** Woodbury Ch., 1.50. **New Iberia:** St. Paul Ch., 2. **New Orleans:** Miss E. H., for Carolina Hall, 1.

TEXAS—\$17.50.

El Paso: Mexican Ch., 12.50. **Houston:** First Ch., 5.

FLORIDA—\$12.00.

Winter Park: Ch., 12.

Commission on Missions: \$4,026.40
Diamond Jubilee Fund: 200.00

SUMMARY OF RECEIPTS FOR OCTOBER, 1922
Donations: \$18,570.97
Legacies: 5,423.88

Total: \$23,994.85